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## "Seekers" Then and Now

RUFUS M. JONES

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Berkeley, Calif.

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SUPPLEMENT

# ON THE HORIZON OF THE CHRISTIAN CHURCH

### ON INCREASE IN CHURCH MEMBERSHIP

John Richelsen, pastor of the Kenmore Avenue Presbyterian Church of Buffalo, is skeptical concerning increased church membership as a basis for optimism. In an article "What's Happening in Protestantism?" in the July *Scribner's Magazine*, he says: "If becoming a church-member meant the same thing, or anywhere near the same thing as becoming a Christian, this age is undoubtedly a saintly one, for nearly every denomination is making noteworthy additions to the number of adherents. Church membership is today the best-sold commodity in America. More people join churches between Christmas and Easter than there are hotdogs sold between the 4th of July and Labor Day. And why not? Nobody now bothers with the inconvenience of getting converted before joining a church, especially in the cities. Nothing could possibly fluster a metropolitan church so much as to have some one catch religion in it. That would be like having a Bolshevik join the Manufacturer's Association. It isn't being done. Also there are no initiation fees in joining a church. There are no dues, or collect them if you can. The easiest way to get rid of church people and forget all about the church is to join one."

### PRISON LABOR AND VOCATIONAL TRAINING

The annual report for 1927 of the National Committee on Prisons and Prison Labor presents a record of achievement which the committee believes should command the support of all those who are interested in improving prison conditions. The committee stands for the abolition of the prison labor contract system, for the introduction of vocational training of prisoners, and for properly organized prison industries which will make goods for the state. The American Federation of Labor and manufacturers who are directly affected by the competition of prison contractors have shown great interest in the prison labor problem but the tendency of each industry is to be indifferent to conditions affecting the others. To offset this tendency, the committee seeks to enlist all industries affected in the movement for the abolition of the contract system. In this effort the committee has made considerable headway with the International Association of Garment Manufacturers, the Association of Cotton Textile Merchants, the National Boot and Shoe Manufacturers' Association, the National Chair Manufacturers' Association, the National Broom Manufacturers' Association, and the Cordage Institute. The committee has also had the support of the United States Department of Commerce in making a study of the various questions involved in the contract labor system.

### PROHIBITION, ECONOMICS AND PROSPERITY

Thomas N. Carver, Professor of Political Economy at Harvard, and Hugh W. Lester in "This Economic World and How It May Be Improved," one of the most interesting as well as one of the most significant recent books on economics, are emphatic in their development of the argument that the United States is prosperous because it is not materialistic. They maintain that: "A somewhat sounder thesis would be that we are prospering precisely because our ideals are not materialistic, that all these things are being added unto us because we are seeking first the sound principles of justice and the sound ideals of individual behavior which are of the very essence of the Kingdom of God, and that no nation could help prospering if it pursued these principles and ideals wholeheartedly." Our national ideals, in their view, are expressed in the constitutional purpose "to promote the general welfare" or, as they rephrase it: "Whatever our purpose as individuals may be, one of our great national purposes has been to give every man a fair chance, to free him from all handicaps, and to provide for everyone an open road to talent. This in itself results in a great release of human energy." It is interesting to note the way they sweep away the personal liberty camouflage, so frequently used by the enemies of prohibition. One quotation will be sufficient to show the attitude of Messrs. Carver and Lester on this point: "It is sometimes considered a paradox to say that some limitation upon the freedom of the individual may be necessary for a larger freedom; but it is no paradox at all. Thousands of good illustrations of this may be found. One will be sufficient. The traffic policeman at a crowded corner occasionally restricts the freedom of an individual driver, but if he justifies his existence and regulates wisely, there is more actual freedom of movement on the part of all drivers." Both the necessity for prohibition and its comparative success in spite of weaknesses in enforcement which the authors frankly recognize, are very vividly set forth with special attention paid to labor's gain from prohibition.

### FOUNDING NEW UNIVERSITIES IN CHINA

Dr. T. Z. Koo, general secretary of the Y. M. C. A. in China, writes of a recent visit he made to colleges and universities in North China. He tells in this report of two new universities in the process of formation in that land: "In Moukden, the only student meetings held in schools were at the Tung Pei University (government) and the Medical College (Christian). Tung Pei is a newly founded university and is the only government institution of higher learning in the Three Eastern Provinces (Manchuria). My visit to this University reminded me of a visit made a little over a year ago to Yunnanfu where I saw another university in the process of development. These two new universities are situated at the opposite ends of China, one at the extreme north-east and the other at the extreme south-west of our country. This quiet permeation of the country by education is one of the constructive things happening in China which escapes the attention of the casual observer. Yet, surely, the future of China is in these institutions rather than in the war now raging between North and South in Shantung."


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# THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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# The Noises of A Free People

WITH the din of the Glorious Fourth still ringing in our ears, our mind turns persistently to a sentence from Emerson which we saw quoted recently: "I love the noises of a free people." How lingeringly his spirit must have been hovering over us of late! We have not only noisily expressed our freedom through several days of patriotic pandemonium but preceding them occurred two national political conventions, which, to say the least, were generously vocal. And by the grace of radio and its loud speakers the sonorous roar of oratory and the claque of political demonstrations resounded throughout the land. On the whole we should say that Emerson must have been well content.

What is the relation between noise and freedom, if any? There is in most if not all of us an elemental urge to "let loose" now and then without restraint. We feel that we must give relief to pent up feelings. In scriptural language man is wont to "lift up his voice." For the first day or so at Kansas City we noted a tenseness in the political atmosphere that was greatly relieved when occasion was given the Convention for breaking forth in a vocal demonstration. Men—and women too in a few notable instances—were answering the primitive instinct to "cry aloud."

So far as such expression is spontaneous and free it is consonant with the aspirations of a free people. When promoted and organized for the purpose of influencing the populace, however, it may easily defeat the purposes of liberal government. Oftentimes in history the noises of a free people, becoming professional rather than amateur, have been exploited for the purposes of demagoguery and tyranny. It is important therefore, that in making a joyful noise we retain the amateur spirit.

As we take on more civilization and culture, however, there is a proportionate tendency to frown upon outward demonstration of our feelings. He who laughs loudly is looked upon as a boor. Gentility is made dependent upon suppression of the outbursting impulse. So far as this discourages the display of more or less meaningless emotion and draws a distinction between the superficial and the real, it is well. There is certainly no virtue in noise as such and when substituted for the things which are abiding it becomes a vice.

On the other hand, there is much harm in suppression. In the political world, wise and discerning governments give opportunity for free expression on the part of the forces of discontent. Free speech tends to open up the sores in the body politic and free it of poisons. Rigid suppression often results in an explosion. This tendency is manifest in other spheres as well. Even when it is not a case of relieving one's self of turbulent feelings, there is often a gradual submergence of our vigorous, creative personality through studied suppression of exuberant impulse.

There is a fine and difficult distinction to be drawn here when we come to the question of religious expression. In keeping with general tendencies we are getting farther and farther away from emotional expression—certainly from the tumultuous expression of pioneer campmeeting days. It cannot be denied that there has been much abuse of the religious impulse through mistakenly identifying demonstration with "religion, pure and undefiled." Deep, spiritual realities have thus been cheaply counterfeited. This does not mean that we should cultivate an emotionless religion. A religion that does not cause to well up within us the spiritual impulse, seeking expression, may well be questioned as to its motive springs.

This impulse does not necessarily involve lifting our voices, however. Commendable as this may be in season, and many of our meetings could profitably have more of it, there are more enriching and constructive ways of responding to the call of the deeps within us. What is the spiritual equivalent of vocal demonstration? We know no better answer than that given by the Master himself in his parable of the judgment. Not voice but deeds of love and mercy are the true tests of righteousness.

Similarly, in the broad field of citizenship there is a moral equivalent of the noises of a free people. There is the busy hum of industry which bespeaks general comfort and self-respecting standards of living. It calls us to remember that industrial independence on the part of the workers is part and parcel of a people's liberties. With all our sense of freedom in a new and puissant land, there are unprivileged groups which stand in need of friends and defenders. A voice raised for them is a voice raised for freedom. There are discriminations of class and color which cut athwart the ideals of our free institutions. Where are champions of justice to raise the standard of brotherhood? Intolerance and bigotry fling out their banners in defiance of long established liberties. Who will challenge them? Venal men in public office poison the fountain heads of our governments. Is there a robust citizenship to cleanse the public temple? Those in high places of authority flout the law and flaunt their own opinions in brazen disregard of their sacred oath of office. Will a conscientious public opinion repudiate them? Under the guise of the public defense there are patriotic organizations which deny and shame their own heritage in their effort to suppress free discussion of public issues. Shall the hard-won palladium of free speech be betrayed in the house of

its friends? A clamorous demand for military preparedness would urge readiness for war and fetish worship of the flag as the tests of a people's patriotism. Is there not a patriotism of peace and good will to be practiced that will be constructive rather than destructive, that will tend to make us better neighbors among ourselves and to those beyond our borders?

The noises of a free people? We do not deprecate them in reason when they come as a spontaneous, exuberant expression of a great enthusiasm. May we remember, however, that our cherished freedom was not secured by the tumult and the shouting, neither will it be in that manner preserved. The newer and finer patriotism is that of the moral equivalent.

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# "Seekers" Then and Now

BY RUFUS M. JONES

**The "John Bowne Lecture," delivered at New York Yearly Meeting May 26**

THE Seeker-Movement in the 17th Century is dim, obscure and ill-defined. We know little of its origin and background and little, too, of its founders and leaders. At its best the movement was humble and almost unnoticed by its contemporaries. It was, however, almost as essential for the birth of the Society of Friends as a root is for a plant or a mother is for a child. I want to show the part the Seekers played in the formation of the Quaker Society three centuries ago and then to show the significance of the Seeker-Movement in the world today.

I have used the phrase "Seeker-Movement" rather than "Seeker-Sect" because, while there were small groups of persons in England and on the continent who very loosely formed what may be called a sect, there was at the same time a far more important attitude of mind and type of thought which prevailed almost everywhere where the leaven of the Renaissance and the spirit of the Reformation had spread. This type of thought, this attitude of mind, was preparing the way for a new spiritual adventure in the wide domain of Christianity, and it is to that preparatory stage that I direct my attention. The Reformation did not burst upon the world as something wholly new and unpredictable, but was preceded by a long series of preparatory stages.

There were many persons in the world of that day who did not like the lines along which Luther and the other main-line reformers were carrying the Reformation. These quiet, humble souls who had been trained in inward religion and who had been captured by the fresh, wonderful story of the gospels, wanted the new faith to be expressed in terms of life rather than in terms of theology, and, suspicious as they were of stiff ecclesiastical organizations, they stood for a large degree of individual freedom and personal prophetic leadership.

### BRAVE PROPHETS VOICE APOSTOLIC IDEALS

As a result of this freer type of thought, there were outbreaks of a looser and more independent form of faith and practice wherever the Reformation made headway. The word "Anabaptist" was coined as a nickname for these freer sporadic types of Christianity somewhat as "Bolshevik" is now used for any liberal or radical phase of life or thought. . . . It marked a tendency of hostility to the view that sacraments could be efficacious for salvation without spiritual insight, personal faith and consistent life. The Anabaptist movement was a demand for a more complete and radical reformation, for a return to the religion of the gospels as against the Christianity of the historic Church. It was a determination to separate the Church and the State, to establish absolute freedom of belief in the sphere of religion, to restore spiritual functions to the rank and file of the people, to equalize men and women in all spiritual matters, to make personal religious experience and consistent life and practice the essential basis of Church membership. With these ideals there was united, too, in many hearts a deep aspiration for an enlarged range of social and economic freedom for the toilers of the world and for the submerged people everywhere.

This movement for a new Church and a new age was met with a pitiless, organized and solid front of hostility, opposition and persecution amounting almost to annihilation. . . , the movement itself was driven underground out of sight, where it flowed on as a submerged stream, breaking forth as time and occasion gave opportunity and many of the ideas reappeared a hundred and fifty years later in the Declaration of Independence and in the Constitution of the United States.

Running parallel with this outbreak of the attempt of the common man to achieve a reformation, there was a succession of spiritual leaders or prophets who endeavored in books and tracts or by voice to express the apostolic ideals and principles of Christianity. They had less interest than the leaders of the Anabaptists had in organization. They were so profoundly interested in the heart and spirit of religion that they cared very little for the skeleton, or even for the body, that might express it in the world. They were so eager for the creation of an invisible Church of glory and beauty that they gave little thought to the building of the temporal and visible Church. The real church for them was the seed of God planted in men's hearts and growing in men's lives, scattered everywhere over the world. William Dell, who expressed at its best the Seeker-attitude in England, finely says: "The true religion of Christ is written in the soul and spirit of man by the Spirit of God; and the believer is the only book in which God Himself writes His New Testament."

Spiritual Reformers in the Sixteenth and Seventeenth Century . . . thought of God not as a Judge or Sovereign, but as a loving Father. He was for them a Life, a Spirit, a Presence to be felt and known within. They thought of man no longer as the theologians thought of him, ruined by a fall, depraved, corrupt, and devoid of native spiritual traits. They thought of him as a being with a divine Light in his own soul—a being made for seeking, finding and enjoying God. . . They looked forward rather than backward, and they expected the day to dawn and the Day Star to rise in their own hearts.

One effect of this type of teaching and of the age-long popular striving for a true reformation was a widespread dissatisfaction with the reconstituted Church of the Reformers and a revolt from it. They felt that the new Church was even more entrenched in theological system and dogma than the old one had been. It was bound hand and foot to ecclesiasticism and ritual. . . . These spiritually-minded persons looked in vain in it for the freedom, the freshness, the waft of the Spirit, the lay-leadership, the new day dawn, of which they had dreamed. A result of this situation was the emergence all over Europe of a vast variety of *seekers*.

### ROADS BETTER THAN GUIDEBOARDS

Sebastian Franck, one of the early spiritual reformers, has described this seeker-attitude in his Chronicle: "Some desire to allow baptism and other ceremonies to remain in abeyance until God gives another command and sends out true laborers into His Harvest. Some have, with great desire, a longing for this (new apostolic mission) and desire nothing else. Others agree with those who think that the ceremonies, since the death of the apostles, are defiled, laid waste and fallen, that God no longer

heeds them and does not desire that they should be kept, on which account they will never again be instituted. The Church is now to proceed entirely in Spirit and in truth, and never in an outward manner. It is, they think, as unbecoming to go back to the wine (of the sacrament) as that we should go back to the guideboard when we have already found the *road,* or that we should turn to the picture of a person when we have the person himself."

This passage, which was written before 1540, shows in vivid style the spirit of revolt against the historic Church, its clergy and its sacraments as no longer adequate for a spiritual religion, and there is expressed here positive yearning for a new divine commission of apostolic and spirit-guided laborers. Those aspects became the characteristic mark of the *seeker-attitude* for the next hundred years. The men who held these views are convinced that the Church has gone to seed; it has outlived its pristine power. The clergy of the Church are man-made and go through their performances without vital power and without divine commission. The sacraments, too, are uncommissioned and unefficacious. There can be no new Church until God sends forth new prophets and apostles in the living power and demonstration of the Spirit to launch it in the world and to be the exponents and revealers of His will and purpose. That new epoch will be the dispensation of the Spirit and the new Church will be the Church of the Spirit.

Those ideas appear and reappear in many shapes and in diverse aspects in mystical and semi-mystical movements of the period and in a number of fugitive writings that passed secretly from reader to reader. In the early seventeenth century definite seeker-sects formed around these principles and became the quiet interpreters of them. The most famous of these groups are "The Collegiants" in Holland and "The Seekers" in the rural districts of England, especially in the northern counties. There is a close similarity between these continental Seekers and the English ones, but it is not possible to trace the historical origin or the date of birth of the English branch. It is possible that both movements sprang independently from the general widespread seeker-attitude which had been in the air for more than two generations, but it is more likely that there was some undiscovered and subterranean connection between the Dutch groups and their English duplicates. In any case they present a striking likeness to one another.

Both types of "Seekers" considered the Church of that period, whether Catholic or Protestant, to be "lost in the wilderness," ineffective, devoid of spiritual power and without divine commission. They said harder and more emphatic things about the Church than its modern critics have been saying about it today. But they did not stop with words of criticism. They proposed to get ready for a new outpouring of the Spirit and for the coming of a fresh commission that should inaugurate a Church of life and power. They formed what we today should call a "Fellowship," very loosely knit and organized, with no authoritative officials, no rules, by-laws or constitution. It took literally the words: "Where two or three are met together in my name, there am I in the midst." They sat down together on the first day of the week and *waited* in silence for the Spirit to animate, penetrate and move them, and they spoke words only when they felt something fresh and vital spring up in the life. William Penn says that there were many persons of many types in his day who "left all visible Churches and societies and wandered up and down as sheep without a shepherd, and as doves without their mates; *seeking* their Beloved whom their souls loved above their chiefest joy," John Saltmarsh, who was with the "Seekers" in heart and spirit, says: "They wait for power from on high, finding no practice of worship according to the first pattern. . . . They wait for an apostle or some one with a visible glory and power, able in the spirit to give visible demonstration of being sent."

(To Be Continued.)

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# General Advices and Queries

## LONDON YEARLY MEETING REVISION

*After two years' consideration in committee and further revision at the recent sessions of the Yearly Meeting, London's General Advices and Queries appear in the following form. They should be of particular interest to our readers at this time inasmuch as the Five Years Meeting's proposed revision of the Queries is now before the constituent bodies for action.*

TAKE heed, dear Friends, to the promptings of love and truth in your hearts, which are the leadings of the Holy Spirit of God. Resist not his strivings within you. It is his Light that shows us our darkness and leads to true repentance. It is God's love that draws us to Him, a redemptive love shown forth by Jesus Christ, in all his life and above all on the Cross. He is the Way, the Truth, the Life.

Be earnestly concerned in your Meetings for Worship to enter reverently into communion with God and one another. Come with hearts and minds prepared. Yield yourselves up to the influence of the divine presence so that you may find the evil weakening in you and the good raised up. God calls each one to the service of the Meeting. Be obedient and faithful, whether by word or silent waiting; and receive the messages of others in a tender spirit.

Live in love as Christian brethren, ready to be helpful one to another. Rejoice together in the blessings of life, sympathise with each other in its trials. Know one another as fellow workers in the things that endure. Watch over one another for good, praying that each may be a living member of the Church of Christ, and may grow in the knowledge of the love of God.

Make it your aim to promote the cause of truth and righteousness and to spread the Kingdom of God at home and abroad. Be ready to take your part fearlessly in declaring his message and in witnessing to his power.

Remember the special opportunities for refreshment of spirit and for service which the first-day of the week affords, and use them faithfully as befits the friends of the Master whose name we bear.

Seek to know an inward retirement even amid the activities of daily life. Make a quiet place in your daily life wherein you may learn the full meaning of prayer and the gladness of communion with your Heavenly Father. Be constant in the private reading of the Bible and other spiritually helpful writings. Gather daily in your families for united worship.

Watch with Christian tenderness over the opening minds of your children. Help them to understand the teachings of Jesus. Seek to awaken in them the love of Christ and through example and training in self-control to bring them to obedience to the law of God in their own hearts that they may be joyful and willing in His service. Carefully maintain in your own conduct and encourage in your families truthfulness and sincerity. In your style of living, in your dress and in the furniture of your houses, choose what is simple and beautiful. Encourage the reading of good books so that the taste thus formed may instinctively reject the trivial and the base.

Be mindful for yourselves and for your children of the beauty and power of friendship. Choose such recreations as are pure and healthy. Let them be in harmony with your service to God and

man, and in that service be ready at any time to put them aside. Be on your guard lest the love of pleasure take hold upon you. Endeavour to make your home an abiding place of joy and peace, where the presence of God is known.

Seek for your children that full development of God's gifts which true education can bring. Remember that the service to which we are called needs healthy bodies, well trained minds, high ideals and an understanding of the laws and purpose of God. Give of your best to the study of the Bible, and the understanding of the Christian faith. Be open-minded, ready constantly to receive new light. Be zealous that education may be continued throughout life, and that its privileges may be shared by all.

In looking forward to marriage, remember that happiness depends on the presence of a reverent and understanding love. Consider the serious responsibilities of parenthood, and do not forget the help you may draw from the loving counsel of your own parents. Seek to be joined in a common discipleship of Jesus Christ. Ask guidance of God, desiring above all temporal considerations, that your union may be owned and blest of Him.

In your daily work, and in your social and other activities, be concerned for the establishment of the Kingdom of Heaven upon earth. Live not for yourselves but for others. Remember your responsibility as Citizens for the government of your own town and country. Study the cause of social evils. Work for an order of society based on mutual service and directed beyond all material ends to the true enrichment of human *lives*.

Bring all your outward concerns under the ordering of the Spirit of Christ. Where you have a choice of employment, whether for yourselves or for your children, think first of the service that you may render to God and to your fellowmen. In your relations with others in your daily work, manifest the spirit of justice and understanding, and thus give a living witness to the truth.

While trying to make provision for yourselves and your families, be not anxious overmuch, but in quietness of spirit seek first the Kingdom of God, and his righteousness. Be ready in response to the divine call, to save or to spend, to give or to bequeath. To one the summons is to bring fresh energy and vision into his work; to another to limit his engagements or even to retire from business that he may be free for new service in the way of God's appointing.

In view of the evils arising from the use of intoxicating drinks, consider whether you should not abstain from using them yourselves, from offering them to others, and from having any share in their manufacture or sale. Do not let the claims of good fellowship, or the fear of seeming peculiar prevent you from standing by principles which you have conscientiously adopted.

Avoid and discourage every kind of betting and gambling and commercial speculations of a gambling character. Remember how widespread and diverse are the temptations to grow rich at the expense of others, and how often apparently harmless indulgence may lead by degrees to ruin and crime.

Be faithful in maintaining our testimony against all war as inconsistent with the spirit and teaching of Christ. Live in the life and power that takes away the occasion of all wars. Seek to take your part in the ministry of reconciliation between individuals, groups and nations.

Let the law of kindness know no limits. Show a loving consideration for all God's creatures. Every form of cruelty is alien to Him.

Follow steadfastly after all that is pure and lovely and of good report. Be prayerful, be watchful, be humble. Do not let failure discourage you. When temptation comes, make it an opportunity to gain new strength by standing fast, that you may enter into that life of gladless and victory to which we are called.

Finally, dear Friends, let your whole conduct and conversation be worthy of disciples of Christ. Be ye steadfast and unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

### THE QUERIES

1. Do you cherish that of God within you, that his power growing in you may rule your life? Do you seek to follow Jesus who shows us the Father and teaches us the Way?

2. Is your religion rooted in spiritual experience and does it find expression in your life?

3. Do you "walk in love, as Christ also hath loved us"? Do you cherish a forgiving *spirit?* Are you careful of the reputation of others; and do you avoid and discourage tale-bearing and detraction?

4. Is your manner of life worthy of your calling as a follower of Jesus Christ and are you watchful against accepting any lower standard of conduct? Are you on your guard against the love of ease and self-indulgence? Do any of your outward concerns unduly absorb your time and energy to the hindrance of your growth in grace and your service for God?

5. Do you maintain a steadfast loyalty to our Lord Jesus Christ as the Head of the Church and the Shepherd of souls? Do you look to his Holy Spirit to give the true call and qualification for the ministry? Are you faithful in your witness to the freeness and spirituality of the Gospel of Christ?

6. Do you come faithfully to our Meetings for Worship with heart and mind prepared, entering into fellowship one with another, seeking reverently to know communion with God and refreshment of spirit? Are you obedient to the divine call, whether your service be through words or in silence?

7. Are your meetings for church affairs held in loving dependence upon the spirit of God, and are they vigilant in the discharge of their duties? When delinquencies occur, are they treated timely, impartially, and in a Christian spirit? Do you individually take your right share in the attendance and service of these Meetings so that the burden may not rest upon a few?

8. Do you make a place in your daily life for inward retirement and waiting upon God, that you may learn the full meaning of prayer and the joy of communion with Him? And do you live in daily dependence upon His help and guidance?

9. Do you gather daily in your families for worship and for reading from the Bible and other chosen books in a devotional spirit, giving opportunity for prayer or praise?

10. Are you endeavouring to make your home a place of friendliness, refreshment, and peace, where God becomes more real to all who dwell there and to those who visit it?

11. Do you, as a Church, exercise a loving care for the children and young people in your Meeting, desiring that they may grow in the knowledge of their Heavenly Father and in devotion to Jesus Christ? Do you seek to promote their full development in body, mind and spirit? Do you provide opportunities for religious teaching and for comradeship? And do you make a place for each one in the life and activities of your Meeting?

12. Are you striving to develop your mental powers and to use them to the glory of God? Are you loyal to the truth and do you keep your mind open to new light, from whatever quarter it may arise? Are you giving time and thought to the study of the Bible and other writings which reveal the ways of God?

13. Are you honest and truthful in word and deed? Do you maintain strict integrity in your business transactions and in all your relations with others? And are you careful not to defraud the public revenue?

14. Do you manifest the spirit of justice and understanding in your relations with your fellows in industry and trade and in all your daily life?

15. Do you as disciples of the Lord Jesus, take a living interest in the social conditions of those around you? What place do you give to personal service, and do you undertake this in the spirit, of friendship? Do you seek to understand the cause of social evils and to take your right share in the endeavour to remove them?

16. Do you fulfil your part as a Church and as individuals in promoting the cause of truth and righteousness, and the spread of the Kingdom of Christ at home and abroad?

17. Are you faithful in maintaining our testimony against all war as inconsistent with the teaching of Christ? Do you live in the life and power which takes away the occasion of all wars? Do you seek to take your part in the ministry of reconcilation between individuals, groups and nations?

# Had There Been Ten

BY GILBERT BOWLES

AN INTERESTING coincidence led me to write a letter to Sir Willoughby Dickinson, Honorary Secretary of the International Committee of the World Alliance for International Friendship though the Churches, on the afternoon before my wife and I again found time to resume the reading of the Life of J. Allen Baker, founder of the Alliance, and for years an intimate personal friend of Sir Willoughby. The last words in the book which we have had time to finish in a three days' retreat by the sea at Kamakura, quoted from a prominent American Statesman, are: "If there had been ten men in Europe like Allen Baker, instead of one, there would have been no world war in 1914."

On the fly leaf of this volume there is this inscription: "To the Friends' Lending Library, Tokyo, Japan, sent by Elizabeth B. Baker," widow of J. Allen Baker, who is joint author with her son, P. J. Noel Baker, of this most inspiring and suggestive biography, a record of one of the most creative peace workers of our day.

Having met J. Allen Baker, and having heard him speak at the Lake Mohonk Arbitration Conference and at the Chicago Peace Conference in 1909, and having followed his work through the peace periodicals for several years before his death in 1918, I was acquainted with his life and his personality. But the reading of this intimate and well written biography has made me realize more keenly the beauty and strength of his character and the value of his life work. My object in writing while this impression is fresh and vivid is to encourage Friends' peace workers, with all others who are interested in problems of human relations, to read this book.

Judged by the standards of human interest, the life of Joseph Allen Baker is worthy to command attention; judged by the lessons it teaches as to how to initiate and carry through important but difficult social and international tasks, it deserves the most careful study.

In reading the life of J. Allen Baker one is again and again impressed with a fact or a law which often emerges in the study of biographies of influential men—the dependence of later achievements upon earlier experiences which were not then recognized as giving the necessary preparation for later service. One can better understand J. Allen Baker's later success in personally winning the support of influential men for great causes when one remembers some of the influences and experiences of earlier life: his seventeen years in a sturdy, Friendly home on a Canadian farm; his seven years of pioneer canvassing in Canada and the States for books, maps, and, later, for his father's patented flour-sifter; his strenuous experience in building up and developing an independent business in London, with extensions into many foreign countries; his marriage into a family of Scotch Convenanters and the wife's influence upon his religious life; his early contact with J. Bevan Braithwaite, who introduced him to a life of devoted service in the Adult School Movement; his twelve year's service as a member of the London County Council, in which he became a leader in movements for better housing, temperance reform and for a more efficient system of London Tramways.

Any one of these activities was enough to claim a lifetime of service, and yet Allen Baker still had before him his twelve years in Parliament. During this period he kept his business connections, continued his work as a Minister in the Society of Friends and as a leader in the Adult School Movement, and within this period became one of the most effective international peace workers.

In repeatedly urging upon Parliament and Cabinet Ministers the importance of armament reduction, in personal interviews with rulers and other public men relative to moral force in international affairs and to the grave dangers of letting the nations drift, and especially in his work for the promotion of Anglo-German understanding in the years preceding the World War, Allen Baker came to hold a unique place of leadership in the peace movement. But the future will perhaps place as his greatest achievement the work which he did in laying the foundations for the World Alliance for International Friendship through the Churches, the organizing meeting of which was broken up at Constance, Germany, on the second day of the World War. Whatever changes the future may see in name and in form it will remain true that J. Allen Baker was the outstanding leader in a new beginning in organizing the Christian forces of the world for the promotion of international friendship, with definite provision for bringing the influence of the churches to bear upon the international policies of governments. The fourteen years which have intervened since that praying, purposeful band at Constance was broken up by the tramp of Europe's armies, the work being delayed by the hatreds and the later reaction of narrow nationalism, the Alliance has gone on developing and stands to-day as a world organization through which the Christian forces may yet speak to the nations in more effective ways.

Could Allen Baker have foreseen the militarizing effects which America's entrance into the World War was to have upon this nation, in whose after-war influence he then placed such high hopes, it is not likely that he would have permitted the European outlook and the fear of Germany's victory to influence him to the point where it could be said, "By the time the war had lasted eighteen months, he had begun to hope, Quaker and Pacifist though he was, that the Americans would come in." He was turning in those days to President Wilson for leadership in organizing the League of Nations, which through his (Allen Baker's) influence upon Lord Grey, General Smuts, Lord Robert Cecil and others, he did so much to promote.

Writing this brief review some days after finishing reading the book, one feels sure that the following impressions will remain. Allen Baker's virile, practical Christian faith, one manifestation of which was his faithful participation in the prayer group of the Members of Parliament who met regularly to seek Divine strength and guidance in the difficult tasks of national legislation; his close contact with the actual needs and problems of the common working people, largely gained through his Adult School work, together with the wholesome democratic experience of a pioneer farming community; the practical experience and discipline of personally interpreting new ideas to people through his canvassing and other business experience gave him invaluable preparation for effectively presenting the claims of practical peace programs to representative men in responsible positions.

This last reference reinforces the lessons of definite and sacrificial personal work, combined with absolute sincerity, common sense and judgment, without which J. Allen Baker's peace convictions would have lacked their greatest creative power. As one follows his footsteps to personal interviews with Free Church leaders, Archbishops of the Anglican Church and Catholic prelates; as one listens to his direct personal appeals to the Kaiser and as one comes to understand something of his influence over the Kaiser's Aunt, the Grand Duchess Louise, and the effective way in which he served as a quiet peace envoy between Chancellors, Premiers and Presidents; and, perhaps more effective than any of these, as one sees clearly his influence in a real beginning towards awakening the Christian Church to a sense of its international responsiblities, one is inclined to agree with the American Stateman's verdict: "If there had been ten men in Europe like Allen Baker, instead of one, there would have been no world war in 1914."

Tokyo, May 24, 1928.

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If the average morality of the community, as embodied in the state, becomes a norm to which the more prophetic souls are to be regimented, then we are permanently doomed to moral mediocrity. When once we see that one fact unobscured, we can never again be satisfied to have the Church reduce the Christian message to the level of whatever a state may happen to ordain. If the Christian ethic is to be a creative and transforming force, it must always be exploring paths of fresh advance, never easily adjusting itself to governmental points of view or so-called political necessities.

SAMUEL MCCREA CAVERT.

# A Quaker Outpost In Africa

BY WILLIAM WHITE

*The following article appeared in Quaker World Service, the new publication of the Friends Service Council of England.* AMERICAN FRIEND *readers will enjoy seeing their own work through the eyes of an English Friend. We hope these visits on the part of English Friends may continue.*
B. W. B.

The American Friends Mission at Kaimosi is very beautifully situated on a large open space surrounded by many different kinds of trees, while in the distance mountains can be seen. The Mission owns 1,000 acres at Kaimosi alone; a great deal of this is thickly wooded, while other ground is taken up by a large coffee plantation. In addition to the Kaimosi station, the A. F. M. has four other stations, the furthest being as much as fifty miles north. They can boast of 250 out-schools, each with its own little Meeting House. All of these schools have trained native teachers and are, in a way, preparation schools, as each year the teachers send pupils to the Central School at Kaimosi. To get into the Central School an examination has to be passed, thus enabling the school to obtain a certain standard of efficiency. Many children come for this examination, but only a limited number can be accepted. The schools are self-supporting. The children buy their school books, slates, etc., and, from what we could gather, the Meeting at each station supports its teacher.

The men, woman and children in the district are all very keen to read and write and often walk some miles to school. At one school we visited we noticed that most of the people had their books wrapped up in a clean piece of rag, the cleanest they could find. They seem to cherish their books. On Sundays the out-stations are in the charge of the native teachers who do most of the preaching, and the thatched Meeting House always get overcrowded.

There is a Mission Hospital at Kaimosi and a great work is done in this direction. It is the only Hospital within seventeen miles; a great variety of cases are therefore dealt with. The people have much more confidence now and are not so afraid of the hospital as they used to be. Even now if someone dies most of the patients run away in the night.

### A TESTING TIME

Just before we arrived there the Mission had been passing through a very trying time. It is the custom to practise certain heathen customs every five years and it was the time for these to be practised. The strong Christians were able to stand fast to their faith, but others wavered and some went back to the heathen customs. Some Christians were persecuted for helping others to keep to their faith, and they had their houses burnt down or were set upon and beaten with clubs until nearly dead. The Mission lost a few who had been faithful followers but who were afraid of persecution, but many passed through it all and were still staunch to their faith. It is encouraging to know that many of these people, perhaps hardly knowing if this new faith is any more saving than the old, valiantly remained true against great odds, no doubt vaguely realising something purer and much more worth while in this life they were being forced to abandon.

### A LEOPARD'S RAVAGES

One day it so happened that Dr. Bond was ill in bed and the other missionaries were having a Committee meeting. A Chief sent in word that a man out in the native reserve had been mauled by a leopard. We, being the only people unoccupied, seized the opportunity and said we would fetch the man into hospital. We went in the doctor's car, taking his daughter with us to show us the way. After a ride of ten miles we saw a great crowd of people near the road and we knew we had arrived at our destination. We were taken to the hut where the man lay. The hut was crowded with natives and we could only just get inside the doorway. The natives outside closed in at the back of us and we could hardly move. The man was conscious and as we got there his wife started wailing and rocking herself to and fro. We found him in a very bad condition, his scalp was dreadfully torn and his face was a mass of gashes made by the leopard's claws. His arm, too, was badly mauled. He had a son who could speak Swahhili, and it took nearly an hour to persuade him to let his father come to hospital. The people said he would die and the thing that was worrying them was who would bury him if he died in hospital. They were non-Christians, all of them, and perhaps they had not got much faith in the white doctor. They listened intently to all I had to say, and there were tears in their eyes as they tried to decide the best thing to do for the sick man. Gradually they seemed to realise that if he came to the hospital at least he would have a chance of living, and so they decided. I had a bed of banana leaves made for him in the back of the car (it had a box body) and he was put in; two or three men came with him. The journey home was very slow, and the road was bumpy; we travelled at five miles an hour, never more. We were very glad to arrive at the hospital. He was stitched up right away with over thirty stitches in his head. All this happened about two weeks before we left, and when we left the man was still alive, though it was not quite certain that he would recover.

Altogether, our holiday at Kaimosi was a very interesting time, and we learned many interesting things about the American Friends, and feel we have formed a link with them.

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## FOR A LARGER FELLOWSHIP

During the school year at Earlham College, a group of Friends and others interested have met on Sunday morning in the faculty room, in silent waiting upon Him who is the inspiration and end of all worship. Among those in attendance are members of all branches of Friends in this country. A concern arose in this group to become better acquainted with similar meetings not attached with any particular Yearly Meeting but have in their isolation discovered the strength which comes from united worship.

Among the topics which have interested them were the questions: Should some arrangement be made to provide opportunity for "membership at large" in the Society of Friends? Could this be secured through the medium of the American Friends Service Committee, or should a joint committee of all branches of Friends consider applications for membership?

A letter of greeting was sent to Independent Meetings of Friends in various parts of the country soliciting correspondence and suggesting that "the assembly of independent meetings for worship in various places without the instrumentality of church machinery indicates a stirring of life which may prove of peculiar significance to the Christian church through the Society of Friends. Meetings which are unhampered by tradition, creed or external authority and which operate with a minimum of organization are free to follow the Spirit wherever He may lead. May it not be possible that we, who are freed from the dictates of the past may find that which will fit us to give some message to the larger body of Friends and so help Quakerism to take its place as one answer to the religious yearning of our modern age?"

"In many of our large cities where there is no Friends Meeting, there are isolated Friends of all branches and others with like mind with us who only await some concerned person to gather them together into a group for united worship. It is only through such individual concern that the movement for Quaker outposts in twentieth century civilization can progress."

The letter also suggested in addition to a more active correspondence by independent mixed meetings, arrangement for an occasional forum, or the establishment of an annual or biennial lecture on some vital aspect of Quaker thought and practice.

# The Messenger of Peace

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*Editors*
WILBUR K. THOMAS
JOHN O'H. HARTE

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## EDITORIAL COMMENTS

### The Kellogg Correspondence

MR. KELLOGG reconizes the existence of the "aggressor nation" in his latest note on the proposed Peace Treaty. He states that the signatories of the Treaty shall be free to use armed force upon a nation that, without provocation, goes to war against another nation. There is not incorporated in the Treaty, however, or in the correspondence, any statement that the United States will employ armed force upon an agressor. The United States is endeavoring to give birth to a new type of international treaty: one that shall be obeyed by its signatories, yet one that shall not require the use of armed force for its observance. The Government of the United States hopes that public opinion will make it dangerous for a nation to default towards the Treaty. These American aspirations for international treaties without the guarantee of force to uphold them, find expression in existent treaties of conciliation and arbitration.

### The British Correspondence

WE criticized last month the reply of the British Government to the Kellogg proposals. We felt that the British note was too cautious; in fact, almost anti-treaty in its tone. We felt, further, that while the British note was doubtless in harmony with the thoughts and desires of the Foreign Secretary, Sir Austen Chamberlain, it was not in harmony with the desires of the British people. Our opinion has been confirmed by an editorial published in the June number of *Foreign Affairs* (London), which, writing under the caption, "An International Disaster" says, "Once again the British Government has taken a lamentable and characteristic step. It has paid lip-service to the cause of International Peace, and at the same time placed every possible obstacle in the way of attaining it. It has been so from the beginning, and will be so until the end....As well expect grapes from thistles as Internationalism from Sir Austen Chamberlain."

### The Influence of French Opinion

WHEN France objected to the implications contained in the proposed American Peace Treaty, Great Britain followed her example. Why? Because it has been one of Great Britain's post-war policies to maintain friendly relations with France. This is not only advisable, but necessary, on account of the French air-fleet, army, and submarine building program. France is not a nation to be disregarded. Conscious of this, Great Britain makes the best of an unpleasant neighbor and extends the hand of friendship. But one cannot help wondering, at times, whether Great Britain it not sacrificing her political independence for this Anglo-Franco *entente*. Sooner or later Great Britain will be forced to choose between the policies of the United States, the British dominions, and her colonies, on the one hand; and with France and some European tendencies, on the other. It will be a choice between post-war political ideals and pre-war diplomatic strategy; between a warless world, and a continuance of the pre-war game of balance of power by the use of armed force.

### Anglo-American Relations

ALTHOUGH the British Foreign Secretary has done much to hinder the negotiations for a Peace Treaty, the people press forward. Public opinion has become crystalized and now demands that such a treaty shall be an actuality and not a dream. Public opinion in Great Britain and the United States is becoming increasingly conscious, also, that while their statesman make serious errors, and while their admirals indulge in verbal battles, the people desire peace at any price. The British National Council for Prevention of War, conscious of this fact, and desirous of educating the two nations to an appreciation of the best things in one another, and also conscious of the gravity of the problems that they face, has organized three important meetings to be held on July 5th, 6th and 7th. These meetings call upon the two nations to renounce war as an instrument of their international policy. They also deal with Anglo-American relations in greater detail: The Kellogg Proposals for the Renunciation of War; the Freedom of the Seas and the Naval Situation; the "Outlawry" Movement; and the Economic Relations of Great Britain and the United States.

### The British Parliament

THE Parliaments of nations are a fair index of the trend of public opinion; that is, when they are not saddled by dictatorship, as Russia, Italy and Spain. So that the readers of this journal may have accurate information on what is happening in the British Parliament, Rennie Smith, B. Sc., Member of Parliament, will write a monthly article on what he observes.

### Louvain-Furor Teutonicus

*FURORE Teutonico Diruta; Dono Americano Restituta* (Destroyed by Teutonic Fury; Restored by American Gifts) was chosen by the late Cardinal Mercier as a suitable inscription for the facade of the rebuilt Library of Louvain. Others thought otherwise; prominent among them being Nicholas Murray Butler. In Beligium the students thought that Nicholas Murray Butler, and his adherents (which included Herbert Hoover), had no right to interfere and object to the inscription; but obviously they had a right to voice their opinions, seeing that the rebuilding of the Library was made possible by American gifts. Whether the Library was destroyed by German soldiers during the war is a

debatable question. Germany claims that the Library was set afire by sparks from nearby buildings; Belgium, that it was deliberately destroyed. Regardless of who actually burned the building, or how it was restroyed, it is very lamentable that public opinion should be inflamed by these incidents which occurred some fourteen years ago.

### The Nationalists Consolidate

PEKING has fallen; so has Tientsin. Chang Tso-lin, the Manchurian dictator, has been bombed and died of wounds. The Northern armies have retired beyond the Great Wall. All this has occurred since our last editorials were written. The Nationalist victory was made possible by the co-operation of Chiang Kai-shek, Feng Yu-hsiang and Yen His-shan. Of these three, Chiang Kai-shek and Feng Yu-hsiang are the most important. Whether these two men, and especially the "Christain" general (Feng Yu-hsiang), can sink all personal differences and ambitions for the ideal of a united China, under civilian government, remains for the future to determine. These are anxious days for young United China.

SUBSCRIPTIONS

Have you sent in your renewal for 1928

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**Articles in the August number:**

Internationalists and Disarmament
By Bertram Pickard

Out of the Winter of Our Discontent
Poem—By E. Merrill Root

The Conventions and Foreign Policies

**The Messenger of Peace**

*Published by the Peace Association of Friends in America*

WILBUR K. THOMAS JOHN O'H. HARTE
*Editors*

*Contributing Editors*

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## ACTIVITIES OF VARIOUS BRANCHES OF THE LEAGUE OF NATIONS NON-PARTISAN ASSOCIATION IN MAY

THE League of Nations Non-Partisan Association, whose national offices are at No. 6 East Thirty-ninth Street, New York City, maintains state branches throughout the country. An indication of the activities of these branches in the month just past is given in the following excerpts from typical reports received from four branches:

Massachusetts Branch, Mrs. R. H. Gorham, Executive Director:

May began with a Red Letter Day. The National President, Hon. George W. Wickersham, spent May 4 in Boston. Press interviews and conferences on organization matters filled the morning. The regular monthly meeting of the directors was held at the one o'clock luncheon. Mr. Wickersham was the speaker of the evening at the dinner arranged in his honor at the Copley Plaza. This was well attended and a most interesting occasion. The State President, Conrad Hobbs, introduced the presiding officer of the evening, Dr. Samuel A. Eliot. Dr. Eliot gave a brief review of the peace movement and of the eminent leaders in Massachusetts, who in the past century have contributed to its advance.

Two minute reports were then given by five of the committee chairmen: Mrs. Walter E. Dewey for Organization, Mrs. Henry C. Eaton, for Publicity, Miss Sarah Wambaugh for Political Activities, Miss Mabel C. Willard for the Speakers Committee, and Mrs. Lewis Jerome Johnson, for the Educational Committee.

Connecticut Branch, Mrs. F. L. C. Kitchelt, Executive Director:

A League of Nations session at the Chapman Technical High School in New London was an interesting event in Connecticut during May. The occasion was the presentation of the State first prize, $35, to a student there, Miss Alice Hayes, who won it in the National Competitive Examination on the League of Nations. Miss Hayes is second highest in the graduating Class.

Before an audience of 450 students, Professor Henry Wells Lawrence of Connecticut College described the similarity between the arguments advanced ratifying the Constitution of the United States in 1787-89, and the Covenant of the League, one hundred and thirty years later. Arthur E. Story of Norwich presented the prize, and Mrs. Florence L. C. Kitchelt, director of the Connecticut Branch, told the students about other boys and girls who had competed successfully in the national examination.

New Jersey Branch, Mrs. Clara D. Hague, Executive Secretary.

During the month of May there was a considerable increase in the activities of the New Jersey Branch as compared to other years at this time.

The New Jersey Branch was again invited to participate in the exhibit of the International Relations Committee of the State Federation of Women's Clubs at the Atlantic City Convention, May 8-12. The Executive Secretary arranged the exhibit and had charge of it. Ample space was given the Association and a large and comprehensive display was the result and a great deal of literature was sold.

Maryland Branch, Miss Jessie L. Snow, Secretary:

Under the leadership and advice of a newly organized Educational Committee, the Maryland Branch has been launching an educational campaign in Baltimore and throughout the state.

The Executive Secretary has been in personal co-operation with many schools and organizations since the beginning of her work, and in a number of these her lecture on the League of Nations has become a part of their yearly program.

# AMERICA UNFAIR TO EUROPE ON THE WAR DEBTS

BY HARRY D. GIDEONSE

*Formerly Division of Economics, Columbia University, New York*

THE problem of the inter-allied debts has temporarily disappeared from the front page of public attention, but it will not be long before it will return for consideration, especially if the revision, or rather the completion of the Dawes-Plan is to come up late in 1928 or early in 1929.

Wherever Europeans and Americans with an interest in public affairs meet, the question comes up for discussion, usually of a most acrimonious character. The American generally feels that "a contract is a contract" (see Secretary Hoover's famous Toledo speech), and that the "reduction" during the negotiations from a principle of $11,000,000,000 to one of $6,000,000,000 constitutes a very considerable generosity and that his allied debtors are trying to escape their responsibilities entirely by "letting Uncle Sam hold the bag."

It would be difficult to describe in the short space which is allowed me here, just why the average European who does any thinking about these matters at all, considers the American policy as unjust and unintelligent. Public opinion in such matters is likely to be based on a variety of considerations of a sentimental, and economic, and political character, and it is often difficult to evaluate them properly.

I.

Let us deal with the political and economic arguments first. When the Peace Conference tried to settle the German responsibilities for reparation, the Allied Powers tried to estimate their needs in the immediate future, and aside of the actual restoration of the destroyed properties, pensions, etc., they of course wished to include in their calculations the requirements for eventual payments on the inter-allied debts. The inter-allied debt payments seemed to them simply one of the debits of a large international system of debits and credits. The American Government quite categorically announced at that time that there was no relation between the two problems, which made it impossible for the allied countries to arrive at a definite and acceptable solution, since the American debts had to be considered as a contingent liability. Including these debts definitely in the allied obligations, would have meant the fixing of an improbably high total for the German payments, which also had to include the cost of the actual work of "reparation" in the original sense of reconstruction, etc.

As a consequence, no total could be fixed at Paris for the German obligations, and it aroused no little resentment among the European delegates when the American delegates later on prided themselves on being the only ones who had definitely favored fixing the total of the German obligations at a definite and reasonable figure in 1919, for that "definite and reasonable figure" was lower than the debts owed to the United States by Great Britain, France, Italy, etc., and would consequently have served for reimbursement to the United States, without any material relief in the difficult economic situation of the countries which had suffered most violently from the effects of the war. So it was at Paris, as early as 1919, that the Allies came to look upon the American policy as somewhat hypocritical, ostensibly liberal and open-minded towards the Germans, essentially egotistic, with an eye to its financial claim on its former associates.

II.

Then followed the miserable years from 1919 to 1924, a period of trial and error, a series of misunderstandings and political blunders, and finally the Reparations Commission fixed a total which was manifestly impossible of payment, but which was accompanied by a demand for annual payments quite comparable in size to the present Dawes annuities. The high total was again fixed for bargaining purposes, with an eye to the contingent liability of the Allies to the United States, but it obscured for the Germans the relatively reasonable annuity which was demanded as an immediate settlement, and so the American factor once again introduced uncertainty into European arrangements.

After the calling in of the experts and the acceptance of the Dawes Report in the spring and summer of 1924, the situation remained uncertain from the point of view of total German obligations. The Dawes annuities by themselves were satisfactory for the actual reparation needs of the Allies, but no one wished to fix the figure at which they could be capitalized as long as the American claim remained open and express. The Plan emphatically states that it did not pretend to be a final solution of the problem, but that it foreshadowed "a settlement extending in its application for a sufficient time to restore confidence" at the same time it was "so framed as to facilitate a final and *comprehensive* agreement as to all the problems of reparation, and connected questions as soon as circumstances (would) make this possible." Those "connected questions upon which the final solution would depend and which the Dawes Committee could only hint at for fear it would antagonize American official opinion were, of course, the Inter-Allied Debt Settlements. In order to avoid undesirable consequences for Germany resulting from the uncertainty as to its total obligations, the now famous distinction was made between the collection of the funds within Germany and the transfer (transmission) of these funds, collected in marks, to the allied creditor countries. The Dawes Plan provided that if the conversion of marks paid by Germany into currencies which were acceptable to Paris, Brussels, London, etc., should endanger the stability of the German currency, the transfer and ultimately the payments should temporarily cease.

American public opinion—both official and unofficial—enthusiastically approved the Dawes Plan. European opinion noticed, however, that when allied missions went to Washington and insisted on similar "safeguard clauses," in their debt-funding agreements, Washington was not willing to grant them. When the French mission pointed out that its payments of huge annuities to the United States would necessarily depend upon its receipt of large sums from Germany, Senator Smoot is reputed to have replied, "If you cannot pay, of course you do not pay." But the guarantee was not allowed to appear in the debt funding agreements, and, as a consequence, the American Agreement has not been ratified at Paris, and the agreements with England, Belgium, etc., which have been ratified, are generally regarded as pretty hard bargains.

III.

Americans fail to see how a debt funding agreement which "reduced" the principle of the debt from 20 per cent to 50 per cent can be regarded as a "hard bargain," but they forget that the United States Debt Funding Commission never allowed a "reduction," but always fixed the debtor's obligations at what was considered his "capacity to pay," that is, everyone of the debt agreements claims the *maximum amount* which the Washington Commission considered the debtor country *capable of paying*. The principle of "capacity to pay" is rather shaky and sophistic; few economists would approve of it. But it does not savor of the kindly qualities generally associated with a "reduction." The members of the Debt Funding Commission also seem to forget, or to be ignorant of the fact, that a large percentage of the reparations received from Germany are not received in available cash, which could be transferred to the United States quite easily, but arrive in goods as payments on the so called "assisted schemes," which require additional Allied capital for their

installation expenses, etc., and does not furnish available foreign exchange for an American debt service.

Europeans would probably readily admit that "a contract is a contract"; the French resentment at signing the present agreement is based on the feeling that such a signature would be binding, and French politicians, for instance, cannot quite see the virtue of the British policy of signing with the expectation that the whole series of agreements will ultimately be revised (See Mr. Churchill's speech in Parliament in behalf of the ratification of the Italian settlement). It is strongly felt, however, that the "contract" for the "loans" during the war was not an ordinary one. The money was transferred in the form of goods, shells, wheat, cotton, uniforms, etc., for the continuance of a common war. It took the form of loans because that happened to be the easiest way to get it done quickly. Economically and ordinarily, a loan creates through its expenditure on a railroad, the electrification of a river, the modernization of a factory, the means from which, through taxation, revenues, and other means, the debt service can be paid. In direct contrast to this, the loans made by the United States to its associates during the war destroyed economic capacity in the receiving countries through intensified warfare, although those loans, of course, had undoubted immediate military and political advantages.

IV.

Sentimental factors are more difficult to describe, and more difficult to weigh, but undoubtedly the general opinion in Allied countries feels strongly that the millions of men which the Allies lost should be weighed in some way against the thousands which the United States lost. It is often pointed out—and rightly so it seems to me—that the American loans which came in the form of cannons, ammunition, etc., made possible an aggressive Allied military policy before the American soldiers arrived in large numbers, and that this aggressive military policy which was made possible through the American shipments of goods, etc.,—and charged on the debt account—shortened the war appreciably and saved America thousands of its young men once they did arrive on the battlefields.

Such factors are difficult to evaluate, but they are real, and leave a profound impression on public opinion.

Perhaps it is fitting to close this survey with a reference to the obvious lack of coordination in the American policy towards its debtors. While large payments are demanded—payments which ultimately have to take place in *goods,* money is nothing but a *medium* of exchange—the American tariff remains the highest in the world, and America at the same time insists on increasing its exports, (in payment for which imports have to be received), and on subsidizing a considerable merchant-marine, which interferes with yet another means by which the debtor countries could normally pay their obligations to the States. Examples of such rather amusing contradictions in policy—all emanating from the same central government—could be multiplied *ad infinitum,* and seem to indicate that the problem has never really been thought through to its fundamental factors by the American Government.

# NEWS OF THE WORLD

*A MONTHLY DIGEST*

## NOTABLE ADDRESS BY PRESIDENT COOLIDGE

AT Gettysburg, on May 30, 1928, President Coolidge made a notable address, and while it will not go down in history as a great literary document, it certainly will be referred to in the future as an important pronouncement of the attitude of the United States towards other nations.

A substantial portion of the address was in defense of the foreign policy of the United States, which was to be expected, as he was standing on almost the identical spot where President Lincoln delivered his address on November 19, 1863. After referring to the expenditures on military preparedness, President Coolidge declared that a people which gives itself over to great armaments and military display runs great danger of creating within itself a quarrelsome war spirit.

The influence of the home is important, and national laws should certainly be obeyed. "After all, peace is a spiritual attainment," he said, "We can set up material safeguards like fortifications and armaments.....but unless we cultivate and cherish sentiments of friendships and understanding, they are no guaranty of peace.....The Peace of the world cannot, of course, be obtained by any one single act; but every treaty of arbitration and conciliation, and every agreement against resorting to war, adds another barrier against those conflicts which from time to time have recurred in the history of nations.

"It seems to me that the greatest honor that we can do to those who have died on the field of battle that this republic might live, is soberly to pledge ourselves to bend our every effort to prevent any recurrence of war.....Our dead will not have died in vain if, inspired by their sacrifice, we endeavor by every means within our power to prevent the shedding of human blood in the attempted settlement of international controversies."

## PERSHING IN FRANCE

FRENCH and Americans assembled in the St. Mihiel Cemetery on May 30, 1928, to do homage to the War dead. General John Pershing addressed those present and declared that the last war came because "of the fallacious theory that war is an essential element in the national policy of a government and an erroneous belief that nations become great through aggressive undertakings carried on regardless of right and justice."

While President Coolidge and General "Blackjack" Pershing give their thoughts upon war and peace, in Paris there is being built a great international center for the students of the world. The Cité Universitaire, for students of all nations, had 1100 students in 1900. Twenty-five years later the number was 3200; today it is 8000. Ten nations are building houses for their students, and quite recently Ambassador Herrick laid the corner stone of the Maison Americaine. As M. Andre Honnorat, Director of the Cite, says, it is a "laboratory of human civilization."

## LIBERTY, WHAT CRIMES ARE COMMITTED IN THY NAME!

LIBERTY (A Weekly for Everybody) ventures afield in its editorial of June 9th. Japan and China come in for some heart-searching criticism. Japan, it laments, is always considered a bully of China. Yet Japan has a population of only 60,000,000 people against China's 400,000,000. There must be some reason, and *Liberty* believes it has found it: "Pacifism and lack of patriotism on the one hand (China); patriotism, military ability and extreme discipline on the other hand (Japan)."

"For many years," we are informed, "the Chinese have despised the soldier. They have gone in for pledges of peace—probity in banking, dependability in trade, integrity in family life, etc."

The situation in China "is the logical outcome of the preaching and practice of pacifism for many generations.....

"Japan is just the opposite. The Japanese have observed the code of the Samurai. They have exalted the profession of being a soldier. They have looked down on the merchant and banker as socially inferior.

"In consequence, Japan's commercial probity is popularly supposed to be less

than that of the Chinese. Travelers from the East tell how much finer the Chinese are to do business with, etc. China lacks the aristocratic instinct."

The editorial states, further, "All we want out of the Orient is lots of trade. Sound trade means peace."

As *Liberty* is the second largest weekly in America today (from the circulation standpoint) we may confidently assure ourserves that either its readers do not think, or else that its editors suffer from the same disease. We prefer to think the latter. After all, people do not buy *Liberty* for its editorials. If they did, we would ask our national anthem to be the Dead March in Saul!

## PROTEST AGAINST EXPLOITATION

AFTER reading the above nauseating editorial it is a relief to turn to a genuine protest against oppression and exploitation. It is made by Edwin K. Wong in the May number of the *Chinese Students' Monthly*, and is the same cry that has come in past generations from all exploited peoples. He says: "Our brothers and sisters have not even the right of parading on our own streets! The foreigners do business in our land without paying any taxes. They have soldiers, courts, post-offices of their own, and territorial rights in our country. There is a park in Shanghai which is chiefly paid for by our own sweat and toil and yet we are not even allowed to take a peep into it. When we, finally awakened to the terrible fact that we are ill-treated beyond endurance, cry out for justice, the foreign aggressors confer upon us the unwelcome but very convenient titles, 'Bolshevists' and 'anti-foreignists.' When we carry on a patriotic demonstration, they shoot to kill. They consider themselves as God's chosen people, and us as a degenerate race and fit to be their slaves.

Oh! fellow countrymen, have not we any blood in our veins? Are we willing to be slaves? Are we willing to allow our troubles to continue? Are we willing to permit people who believe that might is right to continue their exploitation upon us? No! Never!"

## PROGRESSIVE SCHOOLS IN LATIN-AMERICA

THE influence of the "progressive" schools movement of Europe and the United States is growing rapidly in Latin-America. Many prominent educators, some of whom have received training abroad, are clamoring for modern educational reforms. Legislation providing for the possibility of experimentation in the schools has been passed. In Mexico, Argentina and Chile experimental work has already been carried on in public schools, while in Colombia and Uruguay private schools are being run successfully along modern lines. Discussions of the new methods and their attendant problems are filling many of the Latin-American educational journals, especially those of the Argentine and Chilean branches of the International League for New Education.

The outstanding features of this new educational movement in Latin-America and a description of some of the "progressive" schools are presented in an article by Miss Heloise Brainerd, Chief of the Division of Education of the Pan American Union, which has appeared in the May BULLETIN of the Union. Educators interested in securing a copy of this article should apply to the Division of Education, Pan American Union, Washington, D. C.

# THE HAITIAN SMOKE-SCREEN

BY JOHN O'HARA HARTE

WHEN is a newspaper correspondent not a correspondent?

When he does not give the news, or deliberately selects his news to further ulterior motives. He then is no longer a true representative of the press, but becomes, instead, a publicity agent.

It is almost impossible to obtain news of Haiti today. Why? Because the representatives of the press are, or have been, publicity agents. The United Press is represented by Captain Craige, United States Marine Corps, and a former Marine Corps publicity agent. The Associated Press is represented by Frank Evans, who is another officer of the Marines, chief of the Haitian gendarmerie, and, again, a former Marine publicity man.

What is going on behind this smoke-screen? Is all well with Haiti, or is there another Nicaragua? Let us look behind the official smoke-screen.

Haiti occupies the western third of the island of Haiti, or Santo Domingo, which lies between Cuba and Porto Rico. It has an area of approximately 10,204 square miles, or approximately the size of Massachusetts and Connecticut combined. Into this area is crowded a population of about 2,300,200 Negroes, French Mulattoes, and about 3,000 white foreigners.

From 1677 to 1804 Haiti was a French colony. Towards the end of the eighteenth century the natives revolted, under the leadership of Toussaint l'Ouverture, and in 1804 the independence of the nation was declared. Despite revolutions and bloodshed the country governed itself for over one hundred years.

In the summer of 1915 President Guillaume Sam executed 200 political prisoners. This was too much for the relatives of the executed ones, and the President had to seek refuge in the French Legation. This did not deter the mob, and President Sam was torn limb from limb.

One year before this event the United States had attempted to secure control of the Republic of Haïti, but had failed through the usual diplomatic means. Using the invasion of the French Legation as a pretext for intervention, a United States' cruiser entered Port au Prince (capital of Haiti), landed forces, and Haiti ceased to be an independent Republic.

Despite opposition, a convention was imposed on this erstwhile independent State, giving the United States control of the revenues, police, public works and sanitary administration. The United States' government, through a New York bank, saddled the Haitian government with a debt of $30,000,000 for thirty years at 6 per cent.

In 1916 a new constitution was proposed by the United States. Under the original Haitian constitution it was forbidden for foreigners, or foreign corporations, to acquire land in Haiti. The new constitution was changed so that foreigners could acquire land. The economic conquest of Haiti was under contemplation, as the political conquest was already an actuality. The Haitian National Assembly refused to consider this constitution.

There then occurred a thing that could not have happened if the United States had not been powerful, and Haiti had not been weak. It was the use of force. The United States' Marines, under the command of Major Smedley D. Butler drove the National Assembly from their chamber, and prevented them from again convening. Thus was the legal government of a nation illegally overthrown by the United States Government—protector of the weak, and guardian of Latin-American destinies!

In 1922 Louis Borno was selected by the United States as the future President of the Republic. Louis Borno was not, however, the son of a Haitian citizen and therefore could not become President, according to the Haitian Constitution. However, such illegalities were of little import to the United States. Having violated international law by the armed dissolution of the National Assembly, it was but another step to place a President in power by illegal methods.

Despite Haitian independence for over 100 years, the United States claims that Haiti is not ready for self-government and that the people are illiterate. Granted that

they are illiterate, why did the United States make these ignorant people pass the amendments to the Constitution in January, 1928?

While the United States Marines are in Nicaragua to guarantee a fair election between the Conservative and Liberal parties, it is significant that the Administration places at the disposition of President Borno United States trucks so that his sympathizers may vote. Something is very rotten here!

While we have placed a Nation in subjection, and violated their Constitution and laws, we have attempted to bring order out of chaos. The medical service under United States supervision has made good progress; irrigation is being developed, and roads built. Bridges are being constructed and the national debt has been reduced from $35,000,000 in 1915 to $30,000,000 in 1918, and to approximately $20,000,000 at the end of 1926.

Although some good has been done it has not been accomplished by methods that will bear close scrutiny. President Borno and his illegal State Council are supposedly the heads of the Haitian Government. Actually the United States governs Haiti through a High Commission and five "Treaty Officials." The High Commissioner is General John H. Russell, and three of the five Treaty Officials are officers of the Marines. Altogether, there are about 100 Americans in the Haitian Government in addition to a brigade of Marines.

That this state of affairs is not generally known to the American people is due to the Associated Press, the United Press, and to the smoke-screen created by President Borno in his very vague and colorless address, which does not touch upon the political and economic situations with any degree of detail.

# INFORMATION

THE delightful thing about humor is that it comes when unexpected. Often it comes in the midst of a serious discourse, unknown to the discourser, and therefore more entertaining to his listeners for that reason.

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THE Editor of the *American Review of Reviews* says in his June editorials:

".....our Marines are doing police work for the sake of preventing war, or of mitigating its horrors. The Marine Corps has become an official American peace society.....Everything we are doing in Nicaragua is in the most explicit accord with all that is practical and intelligent in the program of the American Peace Society."

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THE Philadelphia *Inquirer*, with all seriousness, reports that on May 26th Philip H. Gadsen, President of the Chamber of Commerce, whilst introducing officers of the Army, told the following story "to show the advantage of preparedness in civil life."

"At a frontier town," he said, "there was a public school in which the big boy pupils were so tough that no teacher could be found to take charge.

"Finally, one day there applied to the directors, a small aenemic chap. He was frankly told that he could not handle such a tough crowd. 'They'll throw you out of the window,' said one director.

'Well,' replied the applicant, 'I am here and I need the job.' So he was hired.

"The pupils assembled, the big boys on the front seats. Down the aisle came the small aenemic teacher, wearing big goggles. The bullies snickered and nudged each other as the stranger mounted the platform to face them.

"He drew out of one coat pocket a bowie knife and laid it on his desk at the right. Then he drew out a second knife and placed it at the left.

"Walking to the opposite side of the room he fastened a target on the wall. Returning to his desk he whipped out a revolver from his hip pocket and made each of two shots hit the bull's eye.

'Now, boys,' the new teacher said, 'this school will be opened with prayer!'"

This delightful story appeared under the caption: How PREPAREDNESS SERVES EMERGENCIES.—P. H. GADSEN ILLUSTRATES ITS USE IN PEACE; WE GROW UNCONSCIOUSLY. We certainly do!

o o o o o

WAS Napoleon a fool when he came to the conclusion that he could not get what he wanted by war, or are the exponents of "Preparedness" to be placed in that category? Said Napoleon in his Political Testament, as quoted by Emil Ludwig in his new book *Napoleon:*

"My son should not think of avenging my death; he should profit by it.....The aim of all his efforts should be, to reign by peace: If he should recommence my wars out of pure love of imitation and without any absolute necessity, he could be a mere ape. To do my work over again would be to suppose I had done nothing;.....the same thing is not done twice in a century. *I was obliged to daunt Europe by arms; in the present day, the way is to convince her reason.* . . I have implanted new ideas in France and in Europe; they cannot retrograde: let my son bring into blossom all that I have sown....."

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MEANWHILE, and again in Philadelphia—the city of brotherly love—Colonel Charles B. Robbins, Assistant Secretary of War, at a joint luncheon of the Chamber of Commerce and the Army Ordnance Association, said the United States has been organized into 14 "procurement districts." Industrial preparedness for war is the official task of the Colonel. Over each procurement district is a business man. John C. Jones is head of the Philadelphia district. Each district has been allotted the quota of munitions, ordnance, and other industrial supplies for war it will be expected to produce, and in the event of war will be given the rate of production to be maintained.

"We've quite a reserve of munitions and ordnance left from the World War, but insufficient, and we should build it up to a point reasonably adequate for the needs of this great Nation" said Brigadier-General Colden L'H. Ruggles, U. S. A., Assistant Chief of Ordnance.

"Shells cost $50.00 apiece in the World War.....The amount spent for munitions in the World War equalled $30.00 a minute since Christ was born; the war cost was equivalent to $338.00 a minute, and the cost of lives was equivalent to 11 a day killed and 27 a day wounded, every minute of every day since the birth of Christ. Knowledge we are well prepared will be the most forceful guarantee of peace."

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WICKHAM STEED, Editor of *The Review of Reviews* (England), recently visited the United States; had conferences with notables, including President Coolidge and other members of the Administration, and returned home impressed with the desire of the American Government for world peace. He says, in the June number of his journal:

"In truth there are not two issues before this country (Great Britain) but only one—how to ensure the fullest measure of Anglo-American co-operation and to extend its beneficient effects to the largest possible area of the world. Fruitful co-operation pre-supposes understanding. The effort to reach understanding pre-supposes that there is something which needs to be understood. Little as the majority of Britons understand other countries, there are few countries which they understand less than the United States; just as there is more misunderstanding of Great Britain in the United States than of any other principal Power. In substance the question of peace boils down to a question of Anglo-American concord. If this concord can be fostered and deepened, the indispensable ties between this country and other European nations will be strengthened, not weakened. There is no incompatibility between British co-operation with France or other peace-loving European peoples and full-hearted co-operation with the United States. The Coolidge-Kellogg proposals for the solemn renunciation of war in a multilateral treaty are, actually and by implication, the most momentous offer ever made by the United States to Europe. It should be the main business of the British statesmen to accept the offer unreservedly and to see that Europe joins Great Britain in taking it as it is meant."

# NOTES FROM THE BRITISH PARLIAMENT

BY RENNE SMITH, M. P.

AT this time of the year the number of Americans to be found wandering in the precincts of Westminster is on the increase. The other day I had the pleasure of arranging a little gathering for Major Putnam, the founder of the famous publishing firm which bears his name. It was more than interesting to watch him engaged in a lively controversy with Lady Astor and to hear him tell stories of the Civil War. Most thrilling were the moments in which he spoke of having known President Lincoln in the flesh. At the moment Major Putnam, now 84, is still doing his bit in trying to get established a Chair for the study of American History in the University of London. In such quiet ways the foundation of a new age are being laid.

The melting away of the demand for a big American Navy appropriation has not passed unnoticed in the lobbies. We heard of the original demand for 71 ships. We learned how American public opinion had caused the number to be reduced to 17. We now see that naval increase is likely to prove a deferred subject until the fall of the year. Such a background gives added dignity to the "Kellogg proposals," as we take pleasure in calling them, for the renunciation of war as an instrument of national policy. There is no mistaking the way in which these American proposals have affected public opinion and the thought of the House of Commons. Lord Grey, in a characterization which took place in an all-party meeting in one of the Committee rooms of the House, referred to them as the most important event in international politics since 1919. This large element of satisfaction one sees equally in the official speeches of Sir Austen Chamberlain and the leaders of the opposition. Perhaps there is a little envy that such a proposition has originated in America. What is clear is that America intends to enter a stage of definite contributory activity and responsibility in world politics. That, it is felt, is a decision momentous both for the United States and the peace of the world. The prospect of America and Britain taking an active part in promoting a treaty for the renunciation of war drives deep into our natures. For, we ask, if these two countries cannot co-operate together for such an end, who can? And if they can and do are we not well on the way towards a guarantee of peace in the modern world for which there is no effective substitute?

The publication of the reasoned reply of the British Foreign Secretary to the Kellogg proposals has given rise to mixed feelings. Following Mr. Kellogg's own speech of interpretation, it extends the area of reservations to the simple proposal in a way which is disquieting.

The French and the British reservations, added to the American, open up a large area where war is still permissive. Public opinion inside and outside the House is alive to these dangers. A federal peace body, for example, like the National Council for Prevention of War (British organization), is organizing its Annual Congress on July 5th-7th to deal specifically with Anglo-American relations. The Women's Anglo-American Crusade is conducting propaganda to secure the acceptance of the proposals without reservations.

The less reservations, the better. The effective thing is the guarantee of the major powers of the world to co-operate in the banishment of war as an instrument of policy. Let us get on with this. Let us see how *large* a stage of advance we can make in this direction beyond what is already provided in existing American Conciliation Treaties, in the Covenant of the League of Nations and in the Pact of Locarno. Nations which have once put their hands to a common plough to prevent war will be taught by all that subsequent experience can bring, how best to construct the common peace.

# INTERNATIONAL NEWS

## INTER-RACIAL PEACE COMMITTEE

THE American Inter-Racial Peace Committee has evolved from the experimental stage and launched its work definitely. Since last January it has conducted meetings, distributed literature, acquired new members and interested the public through the voluntary service of its members. At the semi-annual meeting in May, it was decided to conduct the work henceforth in a more definite and intensive manner. The work will proceed with an executive secretary in the field, and an intensive campaign for members and local organizations is to be launched. The officers of the Committee are, Leslie Pinckney Hill, Chairman; Wilbur K. Thomas, Treasurer; Alice Dunbar-Nelson, Executive Secretary. The office address is 20 South 12th Street, Philadelphia, Pa.

## FOREIGN POLICY ASSOCIATION

THE Foreign Policy Association..... What is it? A national organization of nearly 9,000 members, with a Board of Directors and a National Council, with headquarters in New York and with fifteen branches. The reason for its existence is found in the words of Elihu Root:

"A democracy which undertakes to control its own foreign relations ought to know something about the subject."

The Foreign Policy Association attempts to stimulate this democracy of ours to take a larger interest in foreign affairs. By luncheon discussions, by publications of both a scholarly and a popular nature, by the radio and by personal contacts, the F. P. A. presents impartially the truth on international affairs to a public it constantly tries to enlarge.

For ten years F. P. A. luncheon discussions have been held regularly in New York throughout each winter, and for several years past the various branches have followed the example of headquarters. Last year some 25,000 people attended. Station WEAF of the National Broadcasting Company relays the New York speeches and discussion to a large unseen audience. A cardinal principle shapes these luncheon programs: there are always at least two speakers, presenting two points of view on debatable questions; and there is always time for discussion at the close of the lecture. Thus various sides of a question are presented in order to give the audience a dependable background of fact against which they may form independent and accurate judgments on foreign affairs. These discussions are often reprinted and widely distributed.

Almost as long-established and as popular as the luncheons is the weekly NEWS BULLETIN, celebrated for its brevity. Concentrated on two sides of a handy little sheet are the high lights of international news for the week. This News Bulletin goes to all members of the Foreign Policy Association and to more than a thousand others, particularly teachers, librarians, and business men. One Los Angeles daily bases an editorial a week on the News Bulletin, sometimes "lifting" the principle article bodily. One forum director distributes 1500 copies a week to his audience.

As it has steadily grown, the Association has developed other activities, the academic one of research, and the popular one of radio. A scholarly and broad-minded Research Department publishes the fortnightly INFORMATION SERVICE. Each report is a well-rounded, sound, impartial treatise on one outstanding and timely international question.

Illustrative of the methods by which the F. P. A. secures first-hand information, as of its channels for passing on news to the public, is the WASHINGTON BUREAU, now nearly a year old. A trained newspaper man and research worker, our Washington representative knows what is happening in the Nation's center and furnishes to members of the press, of the government departments, and to senators and representatives, whatever authentic data on timely questions have been brought to light by his careful and first-hand study. 25 copies of the Information Service are distributed by the Division of Current Information of the State Department to Washington correspondents.

Among the recent issues of the News Bulletin have been brief discussions of Haiti, the peace treaty correspondence, and China. Two of these timely subjects have been treated in the following Information Service issues: "American Neutrality and League Wars"; "The League of Nations and Outlawry of War"; and "The Chinese Revolution." Popular too is "The World in Maps," a June Information Service report. A current list of publications is sent on request.

## NATIONAL COUNCIL ACTIVITIES

NATIONAL council for prevention of war: The Executive Board and Policy Committee of the Council at their May meeting laid plans for the annual meeting of the council to be held in October, the first to be held under our by-laws. It will take the form of a two or three-day conference for peace workers on methods and policy, and it is hoped that many of the organizations working for peace, which do not belong to the Council, will take the opportunity to send representatives and join in our discussions which are intended to be practical looking towards the next season's work. The Conference will probably be held during the week beginning October 14, in Washington. One feature of it is expected to be a public dinner in honor of our Vice-Presidents.

The Council has sent letters to all of its organizations and to a number of interested individuals, asking to have letters sent to the delegates of both National Party Conventions urging adequate peace planks in the party platforms. The Council is also sending two members of its staff: Mr. J. H. Taylor, in charge of publicity; and Mrs. Morgan, in charge of the legislative work, to the Republic Convention at Kansas City.

The National Council was completely exonerated by the Post Office of the charge which had been made against it by Representative Andrew of Massachusetts, a member of the Naval Affairs Committee, that the Council had sent out its own literature, including an appeal for funds, in the franked envelope of Mr. McClintic, together with the McClintic minority report on the "big navy" bill. The case had been referred to the Post Office Department by Mr. Andrew by direction of the Naval Affairs Committee. The result of the investigation conducted by the Department was reported by Mr. McClintic in a speech made on the floor of the House, May 24, in which he read a part of the official letter sent by Postmaster General New to Mr. Fred A Britten, Acting Chairman of the Committee. Mr. McClintic criticized Mr. Andrew very severely for the manner in which the charge had been brought against both himself and the National Council.

## BRITISH FRIENDS ACTIVITIES

PEACE Committee of the Society of Friends London, England, during the month of April spent a week-end discussing whether Friends are helping to end war. One of the most important points that emerged from this Conference was that ".....we must realize that merely to take the stand that we cannot co-operate in war, is not to solve a problem. Our first duty is to know what is going on; to know about intrigue for oil-fields, railways and ports; to know about the serving of capitalist interests by diplomatic means." As to whether Friends should co-operate with those societies working for the abolition of war, but believing that force may be necessary as a last resort, it was felt "We must do all we can to apply Christianity to politics and not hold back from intolerance or over narrow scruples. Let us co-operate in the advance, and take our stand against the use of force when that is threatened. It was pointed out that the League of Nations does not depend on force, but on "the acceptance of obligations not to resort to war" and that force is provided for, only when the Covenant is broken. This is a point where the emphasis is often wrongly placed." British Friends are very interested in the Kellogg proposals, and are advocating their acceptance by the Government.

## THE SECOND MILE

BY MARY HOXIE JONES

Having gone the Second Mile
Take a drink and rest awhile.
He who urged the unrequired
Knew the traveler would be tired.
But the Lord would not approve
Resting after one mile's move.


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# Saying "You" to Grandfather

## A STORY OF BYGONE DAYS

*An interesting feature of the Indianapolis Daily Star is "A Hoosier Listening Post," conducted by Kate Milner Rabb. In it she daily gathers up stray bits of Indiana lore and reminiscences, among which appeared the following some three weeks ago.*

An interesting Quaker story of early Indiana has been unearthed by Harry D. Bertsch of Centerville, the story written more than twenty years ago by a former Indianapolis woman, Maria Fletcher, daughter of Ingram Fletcher, who has lived for years in Florida and who writes over the name of R. M. Fletcher Berry. Mrs. Berry's mother was Gertrude Newman, daughter of Mr. and Mrs. John S. Newman, and the incident concerned Gertrude Newman when she was a little girl.

* * *

"The village of Centerville," the story begins, "lay peacefully in the lovely Whitewater valley that early June afternoon. The late wild crabapple blossoms and the quaint garden flowers exchanged coquetish nods or stately bows and sent each other perfumed messages on sweet-scented petals borne by the wind. At least half the inhabitants of the place, old and young, were attending Friends Quarterly Meeting at Brookville, ten miles away, and with one exception those remaining seemed asleep. This exception was a little girl in a sprigged muslin frock and wide leghorn hat, standing on her father's doorstep where, as she looked about her, she was moved to be thankful that she had been forced to stay home instead of having to sit very still at meeting. She was going a-visiting!"

* * *

The author goes on to explain that this little girl was not a "whole Quaker;" her grandmother on one side and her grandfather on the other had "married out of meeting" and while she had been brought up to use the soft, "plain language" of the Friends, she went to the Methodist Sunday school. Her attendance at Quaker meeting was only on unusual occasions and therefore considered a privilege. Otherwise, she was a rank outsider, climbing fences and trees and experimenting with throwing cups into the fire to see if they would get red hot and crack, as Cindy said they would, and as no "whole Quaker" child would have though of daring to do, but all of which was mild as compared with that fascinating approach to crime which had resulted in the punishment of staying at home from Quaker meeting.

* * *

The little girl's stern old Quaker grandfather was Samuel Hanna, member of the Wayne County Bar and an early merchant in Centerville, who later became state treasurer. "Her Quaker grandfather," says the writer, "had seemed to think that to say 'you' to him instead of 'thee' would be as wicked as telling lies or killing people, even if it were not down in the Ten Commandements, as they were, and strangely enough, in addition, so Gertrude reflected, he held his idea although the commandments distinctly said 'thou' instead of 'thee.' Other people had experimented with the commandments themselves and had not been struck dead for it on the spot; why should she not dare a little herself? Being forbidden, desire to utter that wicked word 'you' became overpowering; she would never be perfectly happy until she had uttered it familiarly with grandfather.

* * *

"Her opportunity soon came. Henry Clay, in the West on one of his political tours, was to be a guest in the evening at one of Judge and Mrs. Newman's famous 'lawyers' parties,' where the brilliant men who had jogged in to hold court at Centerville, forgot, in clever, harmless jokes, the stinging wit of the morning court scenes. Gertrude was permitted to 'sit up' this time, and she particularly enjoyed the luxury, since she could and did practice saying 'you' with different Quaker friends of her parents, receiving no reprimand, only an amused surprise. It was different next day, however, when grandfather rode over to go to Quarterly Meeting in the carryall with the Newmans and Gertrude said sweetly: "Grandfather, what do you think Mr. Clay told Omar? He said big mouths didn't spoil small boys.'"

The shock was even greater than she had supposed. The old Quaker was furious; he turned to his daughter, Mrs. Newman: "Elizabeth, what does thee mean by letting thy child say 'you' to your father?"

* * *

"Gertrude walked slowly out of the room when her mother pronounced sentence. 'She shall be left at home when the rest of us drive to Brookville to quarterly meeting tomorrow and be shut in the closet for ten minutes after we start.' She walked even more slowly when she reached the garden, until the tall gooseberries shut her from sight, and then she ran for dear life to tell Sally Wilson and Mary Pettit that she did not have to go to meeting any more than they did—and she would make Cindy let her play with them. And she could enjoy it so much more than they could because she was only disobedient and they had colds!

* * *

"As she ran home after the great announcement she discovered a huge mud puddle on a side street and she stopped to stare most seriously, for such a thing she had never before seen in Centerville. And at supper that evening she pricked up her ears when she heard grandfather say to her father, 'Has thee noticed than unseemly hole of mud on Jackson street, John?' 'No,' replied John, 'I have not been that way for some days; but doubtless Hosea Hanley will see that it is quickly filled. Thee knows he has just been put in charge of such village affairs.' 'But he is not of the Friends Society, John,' and that settled in the old Quaker's mind the probability of delay on the part of Hosea Hanley.

* * *

"When the Newmans started for Brookville, Gertrude's mother kissed her regretfully and locked her in the closet. The child was not afraid of the dark, but in order to rouse pity in the heart of the indulgent Cindy she began to sing an agonizing Methodist hymn which forcibly brought deathbed scenes to Cindy's mind. Such a child could not be long for this world, thought the old serving woman, and soon Gertrude was released and offered a supply of cookies and raisins and was allowed to put on her sprigged muslin and set the leghorn hat on her mischief-filled head. She stood on the sidewalk meditating on what extra celebration she could have besides going to see Sally and Mary. It was the first time in her life that so grand a thing had happened; that she had been left alone at home—with just Cindy. She was glad, glad, glad that she had said 'you' to grandfather, and, although he had scolded, he couldn't have been very cross, for he had scolded about something else—what was it? About—oh, yes, about the mud puddle. She would go and see it again this minute.

* * *

"She turned into Jackson street. Why! There was a great big, fat, ugly old hog wallowing in it! No wonder grandfather was cross if this was what mud puddles meant. How maddening that old Hosea Hanley must be to Quakers, anyway! She seized a switch from a lately pruned tree and poked the hog, holding back her starched skirts with one hand. Finally he got up and she drove him along until she reached Hosea Hanley's open front door, which was almost level with the street, drove him inside and closed the door. In a moment she was at the kitchen door, where Mrs. Hanley looked up at her from her baking. 'There's company in the parlor,' Gertrude said sweetly. 'In my parlor? Gracious me!' cried Mrs. Hanley. And as she took her gingham apron, then her white apron, leaving on her silk apron, and began to brush her hair, Gertrude slipped away.

* * *

"'There was never a moral to this old-time true tale,' concludes the author, for, since Gertrude was never 'told on' and the mud puddle was suddenly filled up the same night, it is supposed that Hosea Hanley took the moral entirely to himself. It was ten years later that the Newmans first

heard the story—from Gertrude herself—and after the first shocked expression upon the faces of the family, came shouts of merriment. 'I always supposed it was filled up because it was specially borne in upon Hosea's conscience through some influence of grandfather's,' said Mrs. Newman. 'And so it was mother,' said Gertrude, smiling as sweetly as when she said 'you' to grandfather."

## MARIE CASSELL BECOMES A FIELD SECRETARY

The Board on Religious Education of the Five Years Meeting has made arrangements with Marie Cassell, formerly of Fairmount, Indiana, to become its field secretary beginning August 1.

Marie Cassell has attended Earlham and Penn Colleges having graduated from the latter college with a major in Religious Education. She served as recording clerk of the Meeting on Ministry and Oversight of Indiana Yearly Meeting and has done pastoral work among Friends. She has been particularly interested in Bible School work, having made a very commendable record in this field while acting as pastor of the several meetings that she has served.

She is planning to attend North Carolina, Wilmington, Western and Indiana Yearly Meetings for the purpose of meeting with their Committees on Religious Education and becoming acquainted with workers in the Bible School.

During the year it is the purpose of the Board for her to hold conferences and attend conventions as arrangements may be made with Yearly Meeting's Committees. Local Bible Schools and Quarterly Meeting Superintendents should make arrangements for her work through their Yearly Meeting's Committees. It is desired that early arrangements may be made for her work so that her time may be used to advantage. Those desiring to have her come into their meetings should correspond with the Chairman of the Board on Religious Education of the Five Year's Meeting. He will be glad to make arrangements as to times when she will be available.

## SOME SUMMER ITEMS FROM A. F. S. C. OFFICE

Jane Pontefract, who has been in charge of the Industries Work in Poland for several years, has written us of a busy week which she has recently been having in Warsaw, when she and other members of the Friends Center there entertained 41 of the industry workers for four days. Part of the group were from Polesie and the other part from Walhynia. They were entertained and taken around on sightseeing expeditions by groups of students and school girls whom Panni Jagmin has interested in doing such work for the Eastern Borders. Panni Jagmin is well known to all the Polish workers, and for some time she has been getting these groups of students to think in very friendly terms of these representatives from a minority group which constitutes the population of the Eastern Borders.

The Friends are planning to give scholarships to 20 of the Industry workers for a year's course beginning next autumn at a new government girls' agricultural school at Planta, which is not far from Kobryn. Unfortunately, most of the candidates have had very little practice in writing and reading in Polish; so our friends are hoping to arrange a summer preparatory course for them of about six weeks at Horodec, the Industries Headquarters. Some of the Warsaw students who have already had teaching experience, will be in charge; and they are anxious to do voluntary work of this kind during their holidays. The Friends are very grateful to Panni Jagmin for her inspiration in getting such a group of workers together; and this opportunity of practical work at Horodec is fortunate.

The Warsaw Center has been entertaining several Americans during the last few weeks. Charles F. Jenkins and his wife were there at the time of the Peace Congress, which will be reported in a later number of Friends papers. Emma Cadbury, on her way from Vienna to Russia for several weeks' visit, was also a guest here.

### YOUNG WOMEN SHOULD BE INTERESTED IN THIS

There are still some vacancies for some American young women at the Geneva Hostel for this next winter. They tell us that already they have seven or eight men registered for the year. These include a Japanese, and Armenian, an English and secondary school teacher, a Swiss theological student; Richard Perdew—the American student who is going out on the Clement M. Biddle fellowship—and two or three more English boys. They don't want to be so overbalanced with masculinity and will certainly welcome applications from some young American women who want to spend a year at Geneva to study internationalism. Anyone interested in finding out the details should write immediately to the American Friends Service Committee at 20 South Twelfth Street, Philadelphia. There is a real opening for service among the student life and in hostel life at Geneva as well as in pursuit of their own interest and education in international affairs, for several college graduates.

Emma Cadbury, our representative in Vienna, has been visiting our Centers in Warsaw and Russia. She is making this visit to Russia particularly at the request of the American Friends Service Committee, as there is some possibility that this Committee, in cooperation with English Friends, will help with some special work at Yasnaya Polyana, the Tolstoyan community. We reported in these columns before that Alice Davis, the one American worker in Russia now, and her friend Mrs. Danielevsky, who have just finished a nurses training course under the auspices of the Soviet Health Department, are planning to work in the little hospital at Yasnaya Polyana. It may be possible for the Friends to help them develop their work so that a very small training school for nurses can be established under their leadership.

Emma Cadbury reports that the Committee for the Care of Foreigners' Houses has been doing up the outside of our Moscow office. They are planning to begin repairs in the kitchen; and in a few days No. 15 Borisoglebsky will be spick and span for its summer visitors. Emma Cadbury was thoroughly enjoying an opportunity to do some sightseeing while in Moscow. One morning she visited a most interesting Consultation Center for Mothers and Babies; and she was planning to see their Health and Social Service work.

## A STRIKING INCIDENT AND CONTRADICTION

Last Sunday evening while enjoying the hospitality about the dinner table of Gilbert and Minnie Bowles, here in Tokyo, a curious sidelight was thrown on the coming of Miss Setsu Matsudaira (daughter of the Japanese Ambassador to the U. S.) from America to be the bride of the Heir Apparent Prince Chichibu. The way it happened was this:

When Miss Matsudaira graduated with honors from the Friends School in Washington, and was being overwhelmed with goodwishes and gifts before her sailing for Japan, the girls in the Friends School here in Tokyo thought of writing here a letter expressing their feelings of congratulations and welcoming back to her own land and home. Last week the girls were delighted to receive Miss Setsu's answer. And of course the daily papers soon got wind of the letter sent and the answer received, and of the relation of the two Friends Schools, and as any whisper even about the bride-to-be, who is due to arrive in a few days, is easily front page news, the story was soon in the newspaper *Nichi Nichi*, accompanied by photograph of the letter and envelope.

It was the thrill of seeing this picture that we were enjoying about the dinner table, and perhaps with a little secret Quaker pride, until Gilbert Bowles suddenly exclaimed, "Well, I think I see something the rest of you passed over! It's here on the photograph of the envelope addressed to the Friends Girls School, Tokyo, Japan. And I expect it will be copied all over Japan by other newspapers, but I hope it isn't noticed. It's the stamp up in the corner, 'Let's go! Citizens Military Training Camp'."

Gilbert Bowles then suggested, after we had smiled over the humor of the contradiction, that someone ought to write a note about it, (especially as the evening mail had brought a package full of Frederick Libby's "war materials" against the big navy program) so that is the "why" of this little incident, which perhaps may be interesting.

WILFRED V. JONES.

Imperial Uuiversity Hostel, Tokyo,
June 19, 1928.

# Monthly Bulletin

Issued by the Board on Religious Education
Five Years Meeting of Friends

## Young People's Organized Classes

Bulletin Number 2, July, 1928

### WHY THIS FORM OF A BULLETIN?

The first *Bulletin* stated that such communications would be issued once a Quarter and in this we are fulfilling our promise. It may have been inferred that the *Bulletins* would be in special form like the first one, but after more deliberate consideration and some conferences it is thought best to cooperate with THE AMERICAN FRIEND and through the kindness of the Publication Board the *Bulletin* is issued as you now find it. We say thank you to the Board and to THE AMERICAN FRIEND.

*Since Our Last Issue.*

The following classes have had charters issued to them:

21. Penn's Daughters—Wichita, Kans.
22. Boosters—Wichita, Kans.
23. College Girls—Wichita, Kans.
24. "W" "F"—Clintondale, N. Y.
25. True Blue Climbers—Stuart, Iowa.
26. The Happy Hustler—Cicero, Ind.
27. The Young Crusaders — Ridgefarm, Illinois.
28. Boy's Bible Class — Bloomingdale, Indiana.

By Yearly Meetings the total number now is:

| | | | |
|---|---|---|---|
| New York | 3 | Iowa | 12 |
| Indiana | 1 | California | 1 |
| Western | 8 | Baltimore | 1 |
| | | Kansas | 3 |

Someone page—New England, Canada, North Carolina, Wilmington, Nebraska!!

*How To Get A Charter?*

Send to Board on Religious Education of Friends in America, Penn College, Oskaloosa, Iowa. Give the name of the class, the Bible School, Class President, Teacher, Committees, name and address of correspondent. No fee is required.

*Why Get A Charter?*

1. These *Bulletins* will be sent to each chartered class—plans will be suggested by the use of which your class work will be improved.
2. The class will be brought into a familihood of Friends classes—a worthy family it is too. A new sense of relationship with a live group is generated.
3. Service opportunities are offered. Now is afforded the channel for passing on your best plans—send them to us and we will pass them on.
4. The charter—properly displayed, will be a constant challenge to live up to the ideals as set forth in the chosen name. William Penn's picture is prominent on the charter and is in itself an inspiration.
5. Horizons are widened by contacts with other groups in other Yearly Meetings who are engaged in tasks similar to your endeavors.
6. Some of you are Scotch! The charters are free.

*Can You Talk?*

Are any of you doing anything worthwhile? Come on, let us hear about it! Other classes will be delighted to know what you are doing. Give us a "bushel" of plans and programs. You correspondents! Let us hear from you. Right now, write!

*Some Things Being Done*

So few classes have reported things done that this section has "a lean and hungry look." Help us now.

Some classes are doing a lot of good things.

Friendship School Bags for the school children of Mexico have been provided in several instances.

Sunday evening meetings have been conducted.

Gospel Teams have gone from Young People's Classes.

Classes of Young women have acted as waitresses for Quarterly Meeting dinners.

*What May Be Done*

1. In a large mid-western city the Young People's Departments of the Sunday Schools have inaugurated a Youth Peace Program. They have provided: study groups, special programs of addresses and an essay contest.

2. Temperance as it relates to the enforcement of the 18th amendment is a very live and vital issue just at present. The Prohibition Board of the Five Years Meeting suggests that Young People's classes make loose leaf scrap-books, thus collecting newspaper and magazine articles for the use of anyone desiring facts and material on the subject. The pastor might be supplied with one and the city or county library should have a copy.

3. There are great days for outdoor affairs. Classes can well arrange for:
   (1) Over-night hikes—well supervised by an adult.
   (2) Camps—with constructive and helpful programs.
   (3) Hikes or auto trips to some historic spots not far distant.
   (4) Picnics—invite the other young people's classes in the Quarterly Meeting.
   (5) A Quarterly Meeting "field meet" for young people's classes.

*A Quarterly Meeting Council*

Get your organized class to take the initiative in inviting all the young people's classes in your Quarterly Meeting to meet together to talk over the needs and the ways of meeting the needs of the young people. This might be held during Quarterly Meeting at a convenient hour—arrange this with the clerk.

This is not something entirely new—many countries have similar councils and are loud in their praise of the work being accomplished.

Let the group go carefully into the whole subject of the lives of young people, seeking to discover ways and means of helping youth to discover the best there is for them.

*Rate Your Class*

| | Poor | Good | Excel. |
|---|---|---|---|
| 1. Attendance in relation to Enrollment. | | | |
| 2. Enrollment in relation to people available. | | | |
| 3. Promptness in assembling. | | | |
| 4. Regularity of attendance. | | | |
| 5. Financial support of Bible School. | | | |
| 6. Follow-up of absentees. | | | |
| 7. Worshipful atmosphere in class. | | | |
| 8. A working program of evangelism. | | | |
| 9. Interest in class discussion. | | | |
| 10. Members attend church. | | | |

Indicate on the above chart where your class stands and send the results to this Board.

*Off To College*

The organized class may be a splendid booster for your college. Hold a social or picnic and build the program around the college life of the young people in your community who have been to college and those who will be going this fall.

If there are people in your Meeting who should be in college, send their names and addresses to the college office.

*Caravans*

Perhaps some of your own young people are working on a Peace or Temperance Caravan under the auspices of the American

(Continued on page 501)

# CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

## A HAPPY RETROSPECT

Editor THE AMERICAN FRIEND:

The two New York Yearly Meetings have recently met in joint sessions throughout the entire period of the Yearly Meeting. The meetings of Ministry meeting together, brought, each to each, helpful sympathy. The John Bowne lecture by Rufus M. Jones inspired us. The First-day meetings in three meetinghouses showed that we did not segregate.

The business sessions were filled with a vivid realization that our roads were separated only by a slender line where once was a hedge of thorns.

Throughout it all we felt the overbrooding wings of healing, an immanence of Divinity, and a great peace. There was little sentimental expression, but a deep undercurrent of understanding sympathy. We had no time or desire to discuss controversial matters, and we came to realize that religious differences are largely due to a failure to understand each other's minds and hearts. We parted to meet separately next year, in unreserved good will. We are strengthened by our association together, and feel more nearly worthy of the noble name we bear.

JOHN COX, JR.

Chappaqua, N. Y.

## IMMIGRATION IN SOUTH CALIFORNIA

Editor THE AMERICAN FRIEND:

Mark Twain wittingly remarked, when speaking about the weather that "everybody seems to be talking about it but nothing seems to be done about it."

There are few places in the United States where the matter of immigration, with all its implications seems more pertinent than here in Southern California and the southwest in general.

Surveys have been made and questionnaires been sent out until is seems an obsession with some people if not an affliction. I have before me now, two sets of questions which I have perused in a sort of devotional way for several mornings, and in turn have given some time to surveys.

Here, it has ceased to be a question of Chinese and Japanese. They are a law unto themselves. The stringent immigration laws enacted a few years ago between the U. S. and most all foreign countries except Canada and Mexico has reduced the immigrant, for the most part to the Mexican people.

That approximately five million Mexicans should have crossed the border since the beginning of the World War establishes the fact of a situation that demands thought and diplomatic treatment. Even though two million of the five million may have returned since the War, there has been a continuous migration from war-ridden priest-infested Mexico. These thousands have sought refuge and opportunity on the north side of the Rio Grande. Why not? Where else could they go?

Hence a situation which most people choose to call a problem. Others name it opportunity. It is a problem in one sense. No great task or undertaking is without its difficulties. Neither is this one. This people is not in our midst without a reason. Many of them came while this state was under Spanish ownership and rule. They were the founders of a civilization that bears the indelible mark of those who wrought it. A change of governmental ownership seems not to have eradicated a sense of inalienable right to a place in the general economy and the affairs of the U. S. Men like those immigrants from a score of other countries that came in quest of life, liberty and the pursuit of happiness, so, likewise have the Mexican people come.

Being a people of another language, a different social, industrial, politicial and religious background, herein consists the task and the opportunity. Employers of labor demand the type of laborer that they find in the Mexican. The reports of abundant labor, good wages, and a genial climate has stimulated immigration to such a degree that it has ultimately worked a hardship on those who have failed to find work. There is a glutted labor market. Thousands roam hither and yon in search of the seasonal employment that is, otttimes elusive and disappointing.

It is natural that this situation would in time place a strain on the relationship between the two different peoples. The Mexican laborer can do the hard work, endure a hotter sun and live in poorer quarters than those who have lived under more favorable conditions. In the fruit and nut harvest the father, mother and all the little ones work heroically for the harvest does not last long.

Hence the impact of these several untoward conditions renders the task of "citizenizing" this kindly people an exceedingly delicate one. (I use the word "citizenize" advisedly. Some would say "Americanize." But that is a misnomer. The Mexicans are already Americans when they cross the border. "Christianize" is unfair, because many of them are already Christians.)

Therefore the task and opportunity seems to be, to meet fairly and in a Christian spirit, the situation in all its phases and solve it. The race prejudice must be overcome. The superiority complex that seems to prevail on the part of the English speaking people must be replaced with a feeling of mutual goodwill that can be possible only when we make their problems and sufferings our concern. The present approach even of many so called "good church people," seems to preclude a whole-hearted approach to the situation. Much false propaganda and long nurtured hatreds and suspicions on each side will not yield to superficial, spasmodic treatment. Nor can the task be ignored or set aside. They are here, are going to remain and must be guided, and helped if they are to find their rightful place in our body politic. Aloofness and indifference have been tried and failed. Why not try the Jesus way?

In the Sermon on the Mount, Jesus sought to help us face just such situations. His vigorous grappling with the *how* of love should mightily concern us. The lives of men and nations are indissolubly knit together. "Members one of another." As much suffering as there is everywhere and as helpless as most seem to work out their salvation—this, and this alone, ought to give us a brotherly feeling. For our own life's sake we can not spare this relation to our brother as set forth in Christ's teaching. Other people are like us in all the greater essentials of their nature; the cherishing of ideals, in the human limitations, temptations and struggles. All needy worsted and down-trodden peoples received the attention and love of Christ, and Christ demands it of us for such. "Have we not one Father?" "God....hath made of one blood all nations of men for to dwell on all the face of the earth." R. S. HOLDING.

Chino, Calif.

## DECLARING THE END FROM THE BEGINNING

Editor THE AMERICAN FRIEND:

There is in the June, 1928, number of the *American* a descriptive article, with illustrations, of "The greatest bridge in the world," which is just in the beginning of its building. "Othmer H. Ammann, is the engineering genius behind the project."

This article is interesting in that Mr. Ammann has declared the end of this great structure from the beginning. We may ask, why shouldn't he be able to do this as he is the engineer who has planned it? Surely known to him are all the details of the work required to build such a bridge. Every master builder has his plans and specifications all made out before he begins to work.

If a man has foreknowledge and can predetermine what any great undertaking will be; if he can have all the plans and specifications in hand before he begins working on it; surely, our God knew "from the beginning, the end of all his works." "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he that established it, he created it not in vain, he formed it to be inhabited."

Mr. Ammann as draftsman has so visualized the bridge that we are enabled by illustrations to see it before it is created.

God gave visions to the prophets so that they saw coming events, and they have given us word pictures of what they saw. These visions are of coming events of which we have no knowledge. It is not strange that we do not fully understand them; but our failure does not disprove their validity. We can understand them better after they are fulfilled.

This article, in the *American*, was written by M. K. Wiseheart, who received his inspiration by direct revelation from Mr. Ammann. This revelation was received by Mr. Wiseheart by the way of his eye and ear gates, which gave him an understanding by which he was enabled to foretell, five years before the bridge will be ready for traffic, just what the bridge will be.

The prophets were inspired by "The Spirit of Christ which was in them." For the Holy Spirit can speak directly to our understanding, also enlighten the eyes of our understanding that we may see things that are invisible to the outer man. Just as "prophecy came not at any time by the will of man. But holy men of God spake as they were moved by the Holy Spirit." Some of us have had experiences which we could relate in confirmation of this truth.

When this Hudson River bridge is finished, and "about ten million vehicles" pass over it the first year, it will stand as unanswerable evidence that Mr. Ammann is a master builder knowing before he began creating just what the bridge would be, for it will have taken on all its proportions just as he foreordained that it should; and is standing the test of the enormous traffic for which it is being built.

We cannot view our great bridges, tunnels and hundreds of other things, and conclude that they came by chance, with no human intelligence that directed their creation; neither can we take into account the perfect adaptation of all things in nature to the whole creation without concluding that there must have been a great superhuman intelligence that said, "Let there be," and we find that in all things they are as he decreed that they should be. For, "The heavens declare the glory of God and the firmament showeth his handiwork."

We say that this superhuman intelligence, is God the creator of all things, just as we say that the intelligence that is engineering the building of this bridge is Othmar H. Ammann, whose prophetic declaration, as to this bridge, is just beginning to be fulfilled. We are to wait about five years before we can see the completed structure. God's prophetic utterances by his prophets have been being fulfilled for about six thousands years and we find that conditions are today just as he said they would be. Well may we expect their further fulfillment and adjust ourselves and all our plans in keeping with them.

Solomon, in keeping with his reputation as a wise man, has had Wisdom say, "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens I was there: when he set a compass upon the face of the deep; when he established the clouds above: when he strengthened the fountains of the deep; when he gave to the sea his decree, that the waters should not pass his commandment; when he appointed the foundations of the earth; then I was by him, as one brought up with him; and I was daily his delight."

S. ADELBERT WOOD.

Knightstown, Indiana.

## COMFORTING ONE ANOTHER

Editor THE AMERICAN FRIEND:

"Wherefore comfort one another with these words." (1 Thess. 4:18). A neglected duty surely, among those professing to be followers of the Lamb and workers together with Him.

In these days when materialism is making such rapid progress and the things spiritual seem so far away we must come back to the Holy Writ for a solution. And while there are many things being done which ought not to be done, I feel that in disregarding the above text is one reason why many persons, who have begun to labor for the advancement of God's kingdom and the salvation of souls, have turned back or ceased to labor.

Oh! for the word of encouragement or comfort that might have been given when someone was doing their best, yet seemingly accomplishing nothing! How many souls have given up in despair when they looked to some brother or sister in the church for such words and failed to find them!

God certainly saw the need of his people being comforted or he would not have inspired his servant to put them or record for us. Therefore if we fail to comply with this admonition much work in his vineyard may be hindered as a result of our failure.

With this conviction on my heart I feel it my duty to express my appreciation to those who have been and are helpful to me as well as others. I would speak first to the Editor of THE AMERICAN FRIEND, thanking him for the encouraging articles in the paper, especially such articles as "The Brown Church in the Vale," "Quakerism and Truth," and "Old Time Religion" in the issue of June 14, as well as the other items such as the Budget reports, news of our meetings, et al. But especially was I glad to read the first three mentioned because I believe that to be the kind of reading the majority of people expect in a religious paper, therefore opening the doors for larger circulation.

For these and other things too numerous to mention here I want to send a word of encouragement to our Editor as he begins his new term as Editor of our church paper.

I would also here express my appreciation to Indiana Yearly Meeting which through the efforts of the Evangelistic and Church Extension Board, has made possible the Ministers' Short Course from which I have received so much inspiration and benefit. I believe that I am but one of many who feel that it has been a blessing to the Ministry of our Yearly Meeting.

Having thus relieved my own heart of a strong conviction I would pass the word on to others, "Comfort one another."

ORVILLE FISHER.

Kennard, Indiana.

## IS IT POSSIBLE TO HAVE WORLD PEACE?

Editor THE AMERICAN FRIEND:

We have no way of judging the future but by the past. In the early history of this country there seemed to be almost a continual strife with the Indians. William Penn conceived the idea of a treaty of peace between the Quakers and the Indians. That treaty was never broken, and today two men representing that Quaker faith and those Indian tribes are team mates for President and Vice President of a nation, that "was conceived in liberty and dedicated to the proposition that all men are created equal."

In what way was that treaty different from the efforts toward world peace today? Did it provide that if either party violated the agreement they should be punished? Did it safe guard the interests of the Quaker without allowing the Indians to do the same? Was it just a statement of general intentions and not legally binding? If we study that treaty and the foundation on which it was built will it not show us the way to a treaty or plan for peace that will be a mutual benefit to all nations?

AN IOWA READER.

## WHY THIS FORM ETC.

(Continued from page 499)

Friends' Service Committee. Have your class as a class write them a letter. If you don't know just where they are, then address them in care of the American Friends' Service Committee, 20 South 12th St. Philadelphia, Pa. and they will forward it.

*Use This Bulletin*

This marked copy of THE AMERICAN FRIEND is sent you as correspondent of your organized Bible School class. Take this with you to your class, next Sunday, and after aranging with the class president and teacher, read it to the class. Use "open diplomacy" in getting your class to take up with some of the plans suggested. Perhaps a special meeting may be called to discuss some points and to plan for the accomplishment of some objectives.

*Write*

All inquiries and communications growing out of this *Bulletin* should be addressed to The Board on Religious Education of Friends in America, 1101 Gurney St. Oskaloosa, Iowa.

# QUAKERDOM · AT · LARGE

Hubert E. Armstrong, graduate of Pacific College, on the faculty of which he has been serving as instructor in history and as governor of the boys' dormitory, has been awarded a scholarship in the T. Wistar Brown Graduate School at Haverford next year. He is a grandson of Thomas Armstrong, for many years prominent in the ministry among central and western Friends.

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Raymond S. Holding of Chino, California, now superintendent of Mexican Missions in the Southern California Congregational Conference, writes that last Sunday, June 24, "we dedicated a new meetinghouse for the Mexicans in Pomona, costing $16,000. It is a beautiful structure of Spanish mission style, very commodious and practical, which registers an advance, as it is largely a community project directed by the Congregational Church. Similar kindred projects are being thought of in some of the other nearby cities."

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When the news of the passing of Edmund Stanley of Wichita, Kansas, came to Friends in London, many of whom remembered his visit to London during the All-Friends Conference in 1920, and some who had met him in America, it was brought to the attention of Friends at the June Meeting for Sufferings and J. W. Harvey Theobald was entrusted with the duty of sending a message of sympathy to Martha E. Stanley, who for many years had shared his life and now must journey without him until the call comes to join him in the abode of the blessed.

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The members of the Geneva Center are delighted with the fact that this, the first year of the new Student Hostel, ended up with a wedding. Clyde Milner, Dean of Men at Earlham College, who has been studying in Europe this year, was married July 5, to Ernestine Cookson, Dean of Women at Earlham College. The Meeting for Worship was held in the lovely room at the Taconnerie which has been so beautifully furnished by Esther Morton Smith. The reception followed at the hostel. Needless to say, the whole group at the Center was delighted with the event. This was the first Quaker wedding in Geneva.

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G. Raymond Booth, pastor of Toronto Friends Meeting, Ontario, attended Quarterly Meeting last month at Wooler, Ontario, and had very acceptable service. Walter Haight and his wife from Los Angeles, California, who are visiting friends at Wellington, were also present after an absence of more than twenty years. They expect to attend Canada Yearly Meeting at Newmarket on August 2. G. Raymond Booth planned to attend specially arranged meetings by Young Friends during July at Wellington, Beaconsfield and Pelham, looking toward a special occasion during Yearly Meetings.

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Just as we were becoming quite "set up" over the many expressions of appreciation which had come to us over our Hoover-Convention number, we received a letter from our good friend Mary Mendenhall Hobbs of Guilford College, North Carolina, which began thus: "Instead of saying much water had flowed under the bridge since the nomination of Harding, why did thee not say much oil had flowed from the teapot?" Now we can sympathize more deeply with the junior United States Senator from Indiana over his recent luckless "Birds of a feather flock together" speech.

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Another correspondent notes that we didn't make any reference to the hit made at the Republican National Convention by young Senator LaFollette, adding that she supposed it wouldn't do to give him favorable mention in THE AMERICAN FRIEND! On the contrary, we have great admiration for this "plumed knight" of Wisconsin. We enjoyed his speech to the full and joined with others in the ovation accorded him—and what's more we don't mind saying so in print, even Quaker print. It was a case of having too big a field to cover in the space—and time—at our command.

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Already in the limelight as the boyhood home of Herbert Hoover, Newberg, Ore., leaped into prominence again at the opening of the University of Oregon Summer Session in Portland by sending the largest group of students recorded from the communities surrounding the Oregon metropolis. At the opening assembly the Director of the Summer Session warmly commended the Quaker community for its educational interest and enterprise, paying additional tribute to the students by saying that although they had come twenty-four miles the majority of them attended eight o'clock classes. For several years Newberg has held the reputation of having the largest delegation of any community of its size in Oregon at the Portland session.

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Mildred E. White and Merrill L. Hiatt are planning to sail for Palestine on the Faber Line S. S. "Alesia" from New York, August 16. Mildred White is well-known to Friends through her "Pen Journeys to Palestine Villages" and other writings. Many have had the privilege of hearing her tell of the splendid work being done by Friends in Palestine. For the past six months she has been studying at the University of Chicago with a view to engaging in the work at the Girls School in Ram Allah. She will assist Alice W. Jones during the coming school year. Merrill L. Hiatt is a member of the Washington, D. C., Friends Meeting on Irving Street. He is a graduate of Earlham College and will teach mathematics and commercial subjects in the Boys School.

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In order to accept the call to a higher and larger service in the Presidency of the International Missionary Council which unites the missionary forces of the world, John R. Mott has resigned as the General Secretary of the National Council of the Young Men's Christian Association. In his letter of resignation, referring to the fact that he has devoted forty years to the North American Y. M. C. A. movement, he says he cannot without profound emotion contemplate severing this official tie. Friends will be particularly interested in this sentence: "I am indeed a debtor to the Young Men's Christian Association. It was through that Godly Quaker, J. W. Dean, on one of his evangelistic visits to my home village in his capacity as Secretary of the State Committee of Iowa that I was led to Christ."

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The first Lindley Reunion, a grand homecoming of all the living descendants of the original Lindley family will be held August 25, 1928, at Spring Friends Church, Alamance County, North Carolina. Friends and kindred will assemble there from near and distant points to honor the memory of Thomas Lindley, founder of the Lindley tribe in North Carolina (1705-1781). Thomas Lindley came to Carolina from Pennsylvania, about 1750, erected a mill on Cane Creek, supported other community projects, sent a son to the State Legislature and to the National Convention, and donated the land for Spring Church, on which spot he now lies buried. All relatives are invited to share the joys of the occasion, entertainment to be provided at the reunion church grounds and in the homes of the community. "If you are related to the Lindleys, this means you. You are welcome, and we look forward with joy to your coming." E. P. Dixon, Saxapahaw, North Carolina, is president of the Reunion Committee. "Back to Carolina."

## NEW YORK MEETING

Cordially invites Friends visiting New York to attend its meetings for worship held at 144 East Twentieth Street, on First Days, at 11 a. m.

## NEWS OF OUR MEETINGS

A very successful Vacation Bible School at Amboy, Indiana, Friends Meeting has just closed. There were 140 children enrolled and an average daily attendance of 111. This being a rural community, eight machines went daily to bring the children in from the surrounding country. Sunday evening the service was in charge of the children at which time an interesting program and exhibit of their work was displayed before a packed house. Last Sunday morning, June 24, during the morning worship, over thirty young people came forward and confessed Jesus Christ as their personal Savior, a number of these being of high school and college age. Great interest is being shown at Amboy in the mid-week prayer service, for a number of weeks there has been an average attendance of over a hundred. Last week was the climax with 119 present. Special music and sermon by the pastor, Donald Spitler are features of these services.

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A sacred Children's Day service, under the leadership of Alice McLaughlin, was given by the children and young people of Unadilla (N.Y.) Friends Bible School. The beautiful pageant "His Living Words" was very helpful, both for participants and hearers. A chorus of twenty voices assisted with the music.

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Bertha Vore, who has taught for two years in Friendsville Academy has, with the aid of the Tennessee slides from the Home Mission Office at Richmond, acquainted the meetings at West Branch, Unadilla, and Smyrna, (all of New York Yearly Meeting) in a very vivid manner, with the mountain work of Tennessee.

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Mooreland Friends Church Indiana closed its second Daily Vacation Bible School of two weeks' duration, with an enrollment of 60 students and an average attendance of 51 plus, and it rained a great deal of the time. People around town helped make the school go: a local restaurant man sent up icecream cones to the school one day; another donated paint for the boys woodwork; one former business man taught a day while a teacher was away; Walter Burtt, a young farmer, taught four days while it rained so he could not plow corn; the Sunday-school Superintendent said the school must go on if he had to close his store, and one morning when it looked as thought a teacher would be needed he did shut up the store and come to the church. The names of the teachers and their departments are: Bessie Bird, a public school teacher, taught music, and she knows how to get the children to sing. Helen Davis, a public school teacher, taught the Juniors; this was her second year with us. Anna Potts, taught one division of the primary department and Belle Meredith taught the other; both of these teachers loved the children and the children loved to do the things they suggested. Anna McKean taught the Kindergarten and with her ten children had great times together. The Disciple Sunday School dismissed for July 1st and came over to see the Daily Vacation School close. Some of the children were from their church. Their pastor commented in his after service on the school. He is a booster. C. B. McKean acted as principal and taught Manual Training to the boys. The church here believe the school is worth while. All the teachers volunteered their service.


# WESTTOWN SCHOOL

Founded 1799

A co-educational country boarding school maintained by Philadelphia Yearly Meeting

For catalog and information address

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WESTTOWN, PA.


## FRIENDS WORK IN TEXAS

The Middleton Home at League City, Texas, which, according to the will of the late Rachel W. Middleton, was left as a Home for any aged Friends minister or returned missionary, in the Five Years Meeting, has recently been refinished, redecorated and electric lights installed.

As there were no ministers in the Home, it has been occupied for several months by Edward L. and Pearl Alice Hole, formerly members of Kansas City Monthly Meeting, but now of League City Monthly Meeting, who, with the Trustees of the Home, have had charge of the work.

The Home was open for inspection Sabbath afternoon, June 24, when about fifty Friends from Friendswood Quarterly Meeting, enjoyed the hospitality of Mr. and Mrs. Hole, and registered in the guest book.

Friends are glad to state that Gorman Doubleday and wife, of Denver, Colorado, have accepted the pastorate at League City, for the remainder of the present pastoral year, and enter heartily into the work.

Friendswood Quarterly Meeting was held at Friendswood, May 25 to 27, when the business, as well as the devotional sessions were marked by a unity of desire for the upbuilding of the work of Christ and the church. The work here is advancing under the able leadership of Luther Dillon and wife, who are serving the meeting most acceptably as pastors. Our desire is to reach those around us who have not accepted Christ as their personal Savior.

The splendid exercises of Commencement Week in May, closed the twenty-seventh year of the Friendswood Academy. A class of three, completed the prescribed course this year. E. B. S.

## A BIRTHDAY OCCASION

July 19 is the birthday of Rebecca Naylor Williams of Berkeley, Calif. Her many friends throughout Quakerdom will be glad to know that her health is good and that she is still very active in all good works. It is desired that many will send letters or cards of greeting to her upon this occasion. If sent in care of Lucile K. Wood, 349 Alcatraz Ave., Oakland, Calif., they will be all presented at once at her birthday reception to be held in Berkeley Friends Church at Fulton and Channing. All her friends are invited.


## SATISFACTORY VACATION EQUIPMENT DEMANDS BOOKS

Let us mail to your summer address some of the new books you have been planning to read. We prepay postage and make no extra charge for this service.

**FRIENDS BOOK AND SUPPLY HOUSE**
101 South Eighth Street Richmond, Indiana

## MOVEMENTS OF OUR MISSIONARIES

Merle L. Davis and family of Holguin, Cuba, are now in Wichita, Kansas, and plan to spend a large part of their summer resting in Michigan. They will return to Cuba in the fall.

Emma P. Martinez is summering in the States.

Mary Pickett plans to spend a part of her vacation with relatives in Bloomingdale, Indiana.

Jennie Hoover is now at her home in Le Grande, Iowa, after a term of service in Jamaica. She will be on furlough for a year.

Jefferson W. Ford and family are at home in Marion, Indiana. He is recovering from a long and painful illness.

Arthur B. Chilson and family plan to spend the month of August with relatives in California. They will be at home in Wichita after the middle of September. Esther and Rachel Chilson will enter Friends University in the fall.

Frank and Blanche Conover are now on their way home from Africa. Announcement will be made later concerning their movements in the States.

Everett Kellum and Ruth Baker, who have been accepted for service in Africa, will sail some time this fall or early winter. Watch THE AMERICAN FRIEND for further announcements regarding their departure.

As announced elsewhere in this issue, Mildred E. White and Merrill L. Hiatt sail August 16 for the Palestine field.

## MEXICO FRIENDSHIP BAGS

Announcement has just been made that 25,000 Friendship School Bags have been ordered to be sent to the school children of Mexico. The number will probably be increased to 30,000 before the Summer Vacation Bible Schools are over.

This will provide two bags for each primary school in Mexico. As there are some 1,250,000 Mexican children in the primary schools, only a fraction of them will receive Bags. The project will be continued during the winter; and all who wish to send a School Bag may secure information by writing to the Mission Board Office at 101 South Eight Street, Richmond, Indiana.

## STUDY BOOKS FOR 1928-29
### Woman's Missionary Union

*Foreign Theme—AFRICA*

Friends of Africa—by Jean Kenyon Mackenzie ..... .75 & .50
The New Africa—by Fraser ...$1.00 & .60
Livingstone, the Pathfinder—by Basil Matthews ..... 1.00 & .75
Black Treasure—by Basil Matthews ..... .75 & .50
Camp Fires on the Congo—by Springer ..... .75 & .50

*Home Mission Theme—WHAT NEXT?*

What Next in Home Missions?—by Wm. R. Shriver .....$1.00 & .60
A Course for Leaders—by Mary Jenness ..... 1.00 & .60
Windows into Alaska ..... .75
Programs for Auxiliaries .....(each) .05
Suggestions for Leaders for each Study Book .....(each) .15

AGNES L. DAY, Westfield, Indiana
*Secy. Literature—W. M. U.*

## MARRIAGES

SYLVESTER-WILLIAMS—At the home of her parents, Charlie A. and Mary E. Moorman Williams, Eddyville, Iowa, June 6, 1928, Effie Williams and Leslie G. Sylvester of Newton, Iowa.

BLACK-CLARK—At Georgetown, Illinois, June 28, 1928, Ruth, daughter of Mr. and Mrs. Oliver Perry Clark, and Ward Norris Black. At home after September 15, Georgetown, Illinois.

## DEATHS

TOWNSEND—At Ord, Nebraska, June 20, 1928, Abigail, wife of Joel Townsend, aged nearly 77 years. A birthright member, born at Salem, North Carolina, she spent her childhood at Plainfield and Thorntown, Indiana. Four children survive her: John of Ogden, Utah; Ora Price, Edward and Russell of Ord; also, three sisters, Achsa Albertson of Whittier, Calif.; Pacia Boettcher of Grand Island; and Rebecca Hammond of Silt, Colo. Funeral services were conducted by LeRoy A. Hawkes, pastor of Friends Church at North Loup.

CARPENTER—Suddenly at her home in Sound Beach, Conn., June 25, 1928, Mary Dean Carpenter, daughter of the late William Henry and Eliza M. Dean of Ferrisburg, Vermont, in her 53rd year. Born in Charlotte, Vermont, a birthright member of Friends, she later joined 20th Street Meeting, New York City. She was graduated from Oakwood Seminary, attended Middlebury College and taught before her marriage. Until recently her home was in Port Chester, N. Y. A private service was conducted at her home by Carolena M. Wood. Interment at Friends cemetery, Ferrisburg, Vermont. She is survived by her husband, Harry S. Carpenter; one son, Dean Carpenter of New York City; a brother, Dr. Charles H. Dean, Ferrisburg, Vt.; two sisters, Sarah D. Wray of Ithaca, N. Y. and Lucy Graves of Vergennes, Vt.

## FOR SALE

Six room house on paved street near Penn College and schools. Good condition. Fred W. Emerson, 440 College Ave., Richmond, Indiana.

## NOTICE

Owing to the death of Edmund Stanley, Clerk of Kansas Yearly Meeting, Vida R. Pribbenow, the Recording Clerk has been designated to receive all communications in connection with the Yearly Meeting. Her address is Rose Hill, Kansas.

## SCHEDULE OF YEARLY MEETINGS

With time and place of meeting and name and address of Presiding Clerk.

Canada: Newmarket, Ontario; August 2; Arthur G. Dorland, University of Western Ontario, London, Ont.

North Carolina: Guilford College, N. C.; August 7; L. L. Hobbs, Guilford College, N. C.

Wilmington: Wilmington, Ohio; August 13; C. Clayton Terrell, New Vienna, Ohio.

Western: Plainfield, Indiana; August 20; Albert L. Copeland, Paoli, Ind.

Indiana: Richmond, Indiana; August 27; Percy M. Thomas, Fairmount, Ind.

Ohio: Damascus, Ohio; August 20; Ralph S. Coppock, Alliance, Ohio.

Iowa: Oskaloosa, Iowa; August 27; Stephen M. Hadley, Oskaloosa, Iowa.

Baltimore: Sedley, Virginia; September 26; John R. Cary, 205 Morris Building, Baltimore, Md.

Kansas: Wichita, Kansas; October 13; Vida R. Pribbenow, Rose Hill, Kansas, Recording Clerk.


# The American Friend

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## LOCAL MEETING DIRECTORY

**CHICAGO, ILLINOIS**
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

**CINCINNATI, OHIO**
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting ofr Worship,11 a. m. Ministers, Henry G. and Jane Sumerhayes, address, 321 East 33rd Street, Covington, Kentucky. Visitors welcome.

**DETROIT, MICHIGAN**
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.


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